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A QUARTERLY JOURNAL

OF

Missionary Thought and Effort.

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THE

INDIAN EVANGELICAL REVIEW.

No. XX.

JULY, 1878.

Art. I.—JESUS THE SAVIOUR AND JESUS THE SPIRIT-GIVER.

THE "propagation of Christianity" — the "evidences of Christianity"—are not these and similar phrases too often on our lips? Whence did we learn them? Not from the Word of God certainly, which sets before us, not a system, nor a creed, but a *Person*, his Word, and the good tidings of his coming and his kingdom, as the subject of preaching and object of faith. Can it be that we have caught something of that spirit of the world which studiously avoids all mention of the Lord JESUS? In society, in books, in periodical literature, any and every topic (within the bounds of decency) may be mentioned and discussed, saving one only. The person and work of the Lord Jesus Christ are never named. It is not *religion* that is excluded. The newspapers, which afford a very fair mirror of society, not unfrequently allude to religion. There is a column in many devoted to "the Church." Even God may be mentioned as the Creator or the Almighty. But to speak of Jesus, or of the repentance which he preached, or the redemption which he accomplished, or of the day which is coming in which he will judge the world in righteousness,—above all, to speak of the Holy Spirit whom he promised to send,—is regarded as the worst possible taste. Such topics we are assured are too sacred to be touched. The vast majority of Christians, so called, never speak of Christ!

Of course there *is* such a thing as "Christianity". It would be absurd to argue against the use of the word merely because it is not found in the Bible. I would only plead earnestly against substituting it for Christ. Whether for our own sakes or for the sake of others, we cannot seek too earnestly to have clear conceptions on this subject. For no man ever yet drew comfort in time of trouble, or strength in the hour of temptation, from the system which passes under the name of Christianity. Still less shall we ever be able to save others from sin by such means. Every Christian knows by experience that it is only faith in Jesus himself that can give peace to the guilty conscience, or strength in the hour of trial.

What did the apostles preach? Nothing can be more profitable than a careful study of the Acts of the Apostles with special reference to this question. Anyone who will take the trouble to go through the book, and to mark with a pencil in the margin the subject of the sermons there recorded, and all allusions to those sermons, will easily satisfy himself that the person of Jesus, the Anointed One (together with his death and his resurrection), is the one subject of the apostles' preaching. Everything else in their discourses is meant to lead up to this.[1] The very expression, to "preach Jesus", occurs repeatedly. Thus "Philip "opened his mouth and preached Jesus." (Acts viii. 35.) And the apostles "daily in the temple and in every house ceased not "to teach and preach [the glad tidings of] Jesus (the) Christ." (v. 42, Greek text.) Other expressions which often occur are virtually equivalent to the above. Thus we are told that they "preached the gospel", *i.e.*, proclaimed the good news of Christ and his kingdom. They "preached the Word", "the Word of "God", "the words of this Life". But so entirely is Christ the subject of the Word of God that he is elsewhere himself called "the Word", and "the Word of Life". More convincing than any of the mere expressions used are the sermons themselves, of which abstracts are given. Thus the very first which is recorded—that of Peter on the day of Pentecost—proclaims at the outset that its subject is "Jesus of Nazareth, a man approved of "God," etc.

But it would take up far too much space to pursue this subject. Every reader can do it for himself. And all who do it will certainly be convinced that, like the apostle Paul, the earliest preachers determined not to know anything among the people "save Jesus Christ and him crucified."

In order to preach Jesus the preacher must know him. There

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[1] The only exception which I can discover is Paul's brief discourse at Lystra (Acts xiv. 15-18). But the circumstances were peculiar, and the few words spoken were probably nothing but a hasty protest.

must be a heart-knowledge, a personal experience of his grace and power, for which nothing else can be substituted. Still, all knowledge, of whatever kind, must be derived from the Scriptures. And of all the Scriptures the most important certainly for this purpose are the four Gospels, which furnish us with four distinct biographies of our Lord.

It is with a view to helping in the study of these biographies that the following pages are written. They are very far indeed from pretending to present any complete view of the life of our Lord, or even of the special points raised. My object is simply to present the subject from what is to me a new point of view; to make certain suggestions and to invite inquiry in a certain specified direction.

The four biographies of our Lord have by common consent been divided into two categories. To the first belong the Gospels of Matthew, Mark and Luke. To the second belongs the Gospel of John. For the sake of convenience, I shall call the former the Synoptical Gospels, and their authors the Synoptists, as these are terms in common use.

Now, it is quite true that each of the Synoptists has a special object. Each portrays the Lord in a light quite peculiar to himself. No two are alike; still every reader perceives that, while the three have a great many features in common, the Gospel of John is wholly different from all of them. First there is the great fact that, while the Synoptists depict Jesus chiefly as the Son of man, John from the very first verse of the first chapter dwells principally on the fact of his divine nature, depicting him as the eternal Son of God. Then there is, in addition to this, a remarkable difference in the choice of subjects, in the discourses which are reported, in the phraseology employed, and in the very air and tone of John on the one hand, and of the Synoptists on the other. How shall we account for this difference, which is so marked that some writers have taken the liberty to reject the fourth Gospel as spurious? Is it due merely to the difference of temperament in the writer, or is there a deeper, a more fundamental cause?

Few questions have been more frequently or more earnestly discussed by commentators. Their efforts have proved very valuable, and have shown plainly enough how the difference is to a large extent accounted for by the fact already mentioned that in the one case it is the divine, in the other the human nature of Christ, which is most conspicuously portrayed. At the same time the peculiar temperament of John has, of course, some part in explaining his peculiar style. Yet none of the commentators seem to me to have explained the difference in a way that is wholly satisfactory. The following contribution to this discussion offers at least one more important point of difference, which, while

it flows from the proposition already established, goes far to explain some of the peculiarities of the fourth Gospel.

I will first relate how the idea originally occurred to me, and then try to show to what conclusions it has gradually led.

It occurred to me some years ago, while reading, in the 14th, 15th and 16th chapters of John, our Lord's oft-repeated promises to send the Holy Spirit, the Comforter, that it was singular that this important subject was seldom alluded to in the many discourses of our Saviour which are reported by Matthew and Luke. So far as I could remember, they were peculiarly characteristic of the Gospel of John. The only exception which I could recall was the promise mentioned almost at the end of the Gospel of Luke,—"Behold, I send the promise of my Father upon you," etc.,[1]—words spoken after the Lord's resurrection and just before his ascension. Curiosity led to an investigation, with this result:—That, except in so far as the fact is *implied* in all of his miracles of healing, the Lord Jesus is represented as the Spirit-giver on only two occasions in the Synoptical Gospels. 1. It is plainly asserted by John the Baptist,—"He shall baptize you with the Holy "Ghost, and with fire." 2. In the passage already quoted (Luke xxiv. 49), when the apostles were commanded to tarry in Jerusalem until they should receive power from on high. This power they should receive from the fulfillment of the "promise of the Father", which Jesus declared he would send. The promise, in general terms, that God would give the Spirit to believers does occur in a few other passages, *e.g.*, Luke xi. 13 and Matt. x. 20. But, so far as I could discover, the two passages above quoted were the only ones in which Jesus was spoken of as the channel through whom the Spirit should be received.

Turning to the Gospel and Epistles of John, I found a remarkable difference in this respect. In the first place, how frequent and explicit are the promises recorded in the 14th, 15th and 16th chapters of the Gospel!—"I will pray the Father, and "he shall give you another Comforter, even the Spirit of truth"! "When the Comforter is come, whom I will send unto you", etc. And then what could more plainly show that it is *through* Jesus that the Spirit is bestowed than the scene recorded in ch. xx. 22,—"He breathed on them, and saith unto them, Receive ye the Holy "Ghost"?[2]

Another passage which speaks with equal clearness of Jesus

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[1] Once it is implied in words: "If I cast out devils by the Spirit of "God," etc. (Matt. xii. 28.)

[2] This seems to conflict with the assertions made elsewhere that the Spirit was not given till the day of Pentecost. May we not suppose that the act recorded in John xx. 22 was symbolical and prophetical? The words would then signify, "Take from me now a title to be endued with the "Holy Spirit."

as the Spirit-giver is John vii. 37-39.—Thus far I had merely looked by the help of a Greek Concordance for those passages in which the word 'Spirit' occurs. But I soon found that if I confined myself to such texts I should gain a very imperfect idea of the fullness and richness of the promises of the Spirit in this Gospel. The truth is, the whole book, from beginning to end, abounds in representations of the same truth. For example, the 'life' and the 'eternal life' so often mentioned in the Gospel and 1st Epistle of John is the divine life of the Spirit of God. It is that life to share in which makes the recipient "a partaker of the "divine nature" (2 Peter i. 4), and a "son of God," who is "born of God." Now that "life is *in* his Son"; so that "he "that hath the Son hath [the] life, and he that hath not the Son "of God hath not [the] life." Hence too it follows that "as many "as receive *him*, to them gave he power to become the sons "of God."

Thus the key-note of this Gospel may be found in its closing words (for ch. xxi. must be regarded as a supplement),—"Many other signs truly did Jesus . . . but these are written, "that ye might believe that Jesus is the Christ, the Son of God; "and that [by] believing ye might have life through his name." The object, then, of the writer was to convince his readers that Jesus is the Anointed One, *i.e.*, the Spirit-endued Spirit-giver, and, what is really an equivalent term, the Son of God, *i.e.*, the one who derived his life of the Spirit from God his Father, and who is therefore the express image and sole revealer of the Father. And those who believe this, he says, will themselves receive that Life of the Spirit which the Christ bestows upon all who receive him.

It thus seemed very probable to me that whereas the Synoptists had portrayed Jesus principally as Son of man, and as such man's *goël*, kinsman, ransomer and redeemer, the object of John was to portray him as Son of God, filled as a fountain full of the Life of God—that is, the Holy Spirit, God's gift to men, in receiving whom men receive the Spirit or Life of God, and so are born again and become children of God. In the one case the benefit secured is that of "saving his people from their sins." As the kinsman of his people, the Son of man became their surety, and redeemed them from the curse of the law by offering himself up in their stead. He took their place under the law, and by his perfect obedience and his death he secured for them complete deliverance from both the guilt and the pollution of their sins. The result is what may be called, by comparison, the *negative* benefit of ἄφεσις—a *release* from all the guilt and danger and pollution in which he found his people. They were thereby restored ideally to that state of sinlessness and of sinless manhood from which Adam fell.

But, as portrayed by John, the Lord is represented as *God's* kinsman, the Son of God—as such, the Spirit-endued Spirit-giver. He is God's *gift* to men (whereas in the other case he is the perfect offering with which we venture to come before God). And, in giving his Son, God in infinite love gave *himself*, his own Spirit, his own Life. To believe[1] in the genuineness of God's gift is to receive it. And to receive this gift is to receive, not the *negative* benefit of ἄφεσις or ἀπολύτρωσις,—not merely forgiveness, nor even justification,—but the *positive* gift of new life. To receive the Anointed One is to receive with him the Spirit with which he is anointed. To receive the Son of God is to become like him a child of God, a sharer with him of the divine life.

Were these views fanciful? I can only reply that several years have passed since they first took shape, and, although some of the inferences I have drawn may be doubtful, the fundamental idea is only confirmed by further study. If the Gospel of John is read with a view to this inquiry, it will be found that every chapter affords evidence of the proposition that John desired to represent our Lord—not *exclusively*, but mainly—as the fountain of the Spirit of Life whom God, in infinite love to the world, bestowed upon men. It is a gift to be received by simply taking God at his word. And all who receive it do thereby become children of God, partakers of his Spirit. The moment they accept the gift they have eternal life. This life implies a new heart and a new body. The new heart shows itself at once in new affections and emotions: for God is love, and all who receive his Spirit are endued with a life which is love. The new body is not revealed at once. But it is there in germ or embryo. It is inseparable from the new heart. The old body will be sloughed off, and the new body will be developed out of its present germ, and revealed at the coming of the Lord, just as surely as seed lying dormant in the frosty ground sprouts up when it feels the warm breezes and genial sunshine of spring.

I would gladly go through the whole of this Gospel, chapter by chapter, to illustrate what has been said. But it would be utterly impossible in the limited space of this Article. I would, however, ask the reader to do it for himself. He would observe such points as these: The title *Word* at the outset would remind him of the double meaning of πνεῦμα ('breath' and 'spirit'), and of the fact that speech is impossible without breath (it is breath-born in one sense of πνεῦμα); so speech is meant to convey or to reveal the heart and spirit of the speaker to the hearer

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[1] Πιστεύω is one of John's favorite words. It occurs 93 times in his Gospel, whereas it is found in Matthew 10, in Mark 15, and in Luke only 9 times.

(it is a channel of the spirit in another sense of πνεῦμα). He would notice the words "in him is[1] life: and the life is the light "of men." All the *positive* blessings which Christ has bestowed upon the world are here summed up, and are due to his being the fountain of the Spirit. A study of the nine miracles recorded in this Gospel would show that each one shows Jesus in some fresh aspect of his character of Son of God—whether as creator, or as life-giver, or as healer or life-sustainer, or as ruler. The new birth spoken of to Nicodemus is naturally dwelt upon by Him who had come to impart the new life. In the 4th chapter the Spirit is represented as the "living water" which Jesus himself will give. To those who receive it it shall become a well of living water springing up to everlasting life. The 5th chapter shows how the dead shall hear the voice of the Son of God and shall live. For "as the Father hath life in himself; so hath he given to the Son "to have life in himself." The 6th chapter reveals Jesus as the bread of life which came down from heaven. Not only is it necessary to receive him at first by faith in order to receive the divine life of the Spirit, but it is necessary to sustain that life by eating this bread from heaven day by day. In the 7th chapter occurs that glorious invitation,—"Jesus stood and cried saying, "If any man thirst, let him come unto me and drink. He that "believeth on me, as the Scripture hath said, out of his belly shall "flow rivers of living water." This we are told he spoke of the Spirit. Here the *mediatorial* privileges of those who receive the Spirit are plainly indicated. They receive the divine life not for themselves alone, but that they may share with Christ the divine prerogative of being fountains, or rather channels, of life to others.

But I must stop. I have merely hinted at what every reader must discover for himself. I ought perhaps to have paused to point out that John is by no means absolutely silent as to that other truth, namely, that our Lord is Son of man, and man's sin-bearer and Saviour. In quoting the words of John the Baptist, "Behold the Lamb of God which taketh away the sins of the "world!" and in other occasional references to the Lord's title of Son of man, John shows that he by no means ignores the weighty truths implied in that title.

We have, then, two great pictures of the Lord Jesus Christ. In the one his human, in the other his divine nature is most conspicuous. There, are indeed, three distinct portrayals of the former, each showing the Son of man from a special point of view. But, omitting all mention of these subordinate details, let us take a summary view of the two distinct natures of our Lord, and of

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[1] Better reading than *was*.

a few, at least, of the facts and inferences that belong to each. It seems to me we have here a natural and Scriptural basis for a true science of theology, instead of the more or less artificial metaphysical basis which has so largely prevailed. It may be said that the two natures of our Lord are so intimately blended in his one person that it would be irreverent as well as hopeless to attempt to distinguish them. But I reply that this has been done already by the Scripture itself. We are actually furnished with biographies which differ so remarkably that skepticism has presumed to reject the fourth Gospel on this very ground. Now, when we inquire into the cause of this extreme divergency (there is no real discrepancy), we find there is just one key that opens the lock. That the Synoptists deliberately confined their view for the most part (not absolutely) to the human nature of Jesus, and to his special work as Son of man; while John, knowing that this had been thoroughly done, and assuming that his readers were familiar with some, at least, of the Synoptical Gospels, chose to portray the divine nature of our Lord,—this is an hypothesis which serves to explain most, at least, of the phenomena. It may not be complete; it may not—indeed I think it does not—cover the whole ground. But if it is true as far as it goes,—if it serves to explain the remarkable difference in the introductions, the course of the history, the choice of subjects, the character of the discourses reported, and the prevailing phraseology,—why should we hesitate to follow the lines of thought thus laid out for us?

To say that the difference arises from the peculiar idiosyncrasies of the writers is only to throw back the difficulty a single step. I have no doubt this is quite true. Matthew saw, heard and remembered what his mental and moral organization and training qualified him to see, hear and remember. And if John remembered and recorded a totally different aspect of the same history,—if he recorded discourses of Jesus which no other writer had recorded,—it is no doubt because this was the aspect which had made the deepest impression on his own mind. But if we believe that all were directed by the same Spirit, we cannot help acknowledging that the Spirit must have used such different instruments for the express purpose of producing different effects. But why was this done?

If we follow out the premises here suggested to their natural conclusions, we shall find, I think, that the doctrines as well as the facts of the inspired record fall naturally into categories. The following view, in parallel columns, will show what I mean. There is little attempt to elaborate the statements made, or to show their logical connection. I have jotted down facts, types, inferences and doctrines very nearly in the order in which they occurred to my mind.

The view of the Synoptists.	*That of John.*[1]
The Son of man.	The Son of God.
Man's offering to God. (Given by God for the purpose, as he had given the materials which the Israelites offered up for the erection of the tabernacle.)	God's gift to men.
Man's kinsman, bone of his bone and flesh of his flesh; as such his *goël*, to whom belonged the right of redemption.	God's kinsman; the only-begotten of the Father; who proceeded forth and came from God. The express image of God. Who from all eternity derived his life from the Father. "Very "God of very God," in whom dwelleth all the fullness of the Godhead. The Word, who was with God in the beginning, and who is God.
Man's Redeemer, Deliverer, Saviour.	The Spirit-endued Spirit-giver.
A perfect man, the flower, the first-fruits of the human race. Our perfect offering, a lamb without blemish, with which we can present ourselves before God with the assurance that the offering will be accepted.	God so loved the world that he has given his only-begotten Son. In giving him he gave his own Spirit, his own Life, he gave himself.
Born under the law, in order to take man's law-place.	Himself the lawgiver, the God of Israel.
As Son of man, he is—	As Son of God—
The Priest taken from among men.	The Peace-maker and Mediator, who subjectively reconciles men by his Spirit to God.
The Prophet like unto Moses.	The Revealer, who by his Spirit reveals God to the hearts of men.
The King to whom it is given to execute judgment and to govern his people "because he is Son of man."	The Lord who baptizes with the Holy Spirit and with fire; consuming some and sanctifying others.
All this objectively as Son of man.[2]	
Man's Representative before God.	The Sent One, the Messenger of the Covenant, the Angel of the Lord, or, as so often in John, "He whom the "Father hath sent."
The discourses reported in the Synoptical Gospels are chiefly those of a prophet preaching *repentance*. How? By teaching the deep and broad requirements of the law of God. He showed how very far all have come short of obedience. He taught	The discourses repeated by John press upon men the greatness of God's gift, and the importance of accepting it by simple faith. Also the need of being born of the Spirit, and eating the bread of life, and drinking the water of life. All this is a positive reception

[1] The two views are never wholly dissociated—the Synoptists never forget the divine nature of our Lord; John never forgets his human nature. But each dwells chiefly on one of the two natures. Thus in the title "Jesus "the Christ" the Synoptists emphasize what is contained in the name "Jesus", John what is contained in the title "the Christ".

[2] Every one of these offices involves in its very nature the union of the divine and the human. It is impossible to say that they belong to either category exclusively.

the penalties of the law, showing men their danger. He showed how strait is the gate, how narrow the way of life, how manifold our dangers. He told of the solemn judgment to come. Was not all this, and much more in the same strain, meant to convince men of their *need* of him, the only Saviour from sin, the only Redeemer from the curse of the law? Jesus himself, like John the Baptist, preached repentance, and he commanded both the twelve and the seventy to bid men repent. Such is the account of the Synoptists. And the condition of salvation is repentance and faith in the Gospel.

of something—not mere deliverance. There is little or no exposition in John of the law. Little is said to show men the sin and danger of breaking the law. The one sin which is emphasized throughout is the sin of *unbelief*, the sin of rejecting God's unspeakable gift.

By repentance and faith in Jesus the Saviour and Redeemer men obtain the *negative* benefit of remission of sins and deliverance from the curse of the law. They are saved from both the guilt and the pollution of their sins. This was symbolized by the baptism with water of John the Baptist. (This, I think, is what Jesus meant when he spoke to Nicodemus of the necessity of "being "born of water," *i.e.*, ushered into that state of purity which was really obtained by repentance, and which the Baptist expressed by baptism with water.) The result is righteousness in the sight of the law, the state in which Adam was before he fell. It is the flesh circumcised, or human nature cleansed of all sin. This was the aim and desire of the righteous Israelites under the law.

By faith in the Son of God men receive from him, who is the Messiah or Spirit-giver, the *positive* gift of the new life of the Spirit. They are baptized by the Messiah with the Holy Spirit. They are thus born of the Spirit as well as of water. Therefore they become sons of God. The result—such a uniting to Christ, and sharing of his divine life of the Spirit, as leads to positive fruit-bearing: see the parable of the vine and the branches. How characteristic of John's Gospel of the Spirit! The principle of the new life is, not a desire to be saved,—that is secured already,—but love. This leads to active efforts to evangelize others, and to feed the sheep and lambs of the flock. Thus the "higher life", which was never seen except in prophets before the day of Pentecost, leads to active reproduction and extension of the Church. The effect is not merely to cleanse the flesh; it is to crucify and bury the flesh with Christ, with whom rises a *new* man.

The result—righteous *men*, who walk uprightly before God. Seen under the old dispensation in the position of good men belonging to the twelve tribes.

The result—not righteous *men*, but sons of God; whose position was foreshadowed by the tribe of Levi. They live not for themselves, but for the service of God. They have no earthly inheritance; but God is their portion. Even now they are anointed to be prophets, and as such are reviled and persecuted; but they are sons of God, and, as such, mediators, peace-makers, who shall be priests and kings for ever.

The "earthly things" of which Jesus spoke to Nicodemus (John iii. 12) are man's guilt and pollution and danger, and his need of a ransom

The "heavenly things" of which Jesus spoke to Nicodemus are God's infinite love in giving his Son, and in bestowing his Holy Spirit on men, and

and redeemer, without which he cannot live even on the new earth. He must perish. These are the things on which most stress is laid in the Synoptical Gospels.

These too are the things which were foreshadowed by the Court of the Tabernacle, with its brazen furniture, which prefigured our Lord's work as Son of man. There was, 1st, the altar of burnt-offering, pointing to the removal of guilt by the sacrifice of Jesus on the cross; 2nd, the laver, pointing to the cleansing from the pollution of sin which Christ has secured for his people. All circumcised Israelites had access to that court unless they were ceremonially unclean.

so qualifying them to exercise the divine offices of priest and king in the kingdom of heaven, making them, like the Great High-priest, go-betweens betwixt earth and heaven. These are the things on which Jesus most dwelt in those of his sayings which John reports.

These too are the things which were foreshadowed by the Holy Place, with its golden furniture, to which none but anointed priests had access. There was, 1st, the table of shewbread which the priests were to eat. So we read in John vi. that Christ is the bread of life. Those who eat this bread receive fresh supplies of the Spirit in doing it. 2nd, the golden candlestick, which alone gave light in the Holy Place. So in John viii. Christ is the light of the world, and he who follows him shall not walk in darkness. 3rd, the golden altar, showing that mediatorial work is the end for which priests are anointed and admitted into the heavenly place in Christ Jesus. They have the privilege of making intercession for men, and of offering up the prayers and praises of others.

Now, whatever may be said of some of the conclusions reached, it seems to me impossible to doubt the correctness of the principal points contrasted.

In the one case we see Jesus, himself a man, as man's representative before God. He is not only our advocate with the Father—he is our *offering*. He is our whole burnt-offering for a savor of a sweet smell (from the midst of a race among whom evil odors are very numerous), by virtue of whose merit and sacrifice the holy God can take pleasure in man. He is our peace-offering who has reconciled us to God, and, having destroyed the enmity, has made peace between God and men, and between man and man. He is our sin-offering, making full satisfaction for our guilt. He has redeemed us from the curse of the law by being made a curse for us. It is as Son of man that Jesus is qualified to be our kinsman or *goël* (see the book of Ruth) who stands forth as our Redeemer. And when he was baptized in the river Jordan, with what was a "baptism of repentance for the "remission of sins," he, who was absolutely holy, stepped forth to fill our law-place. He virtually confessed himself guilty and polluted, and in need of washing. He then and there, before God and angels and men, publicly took upon him the sin of the world, and in going down into the Jordan ("river of judgment") he laid himself on the altar, giving up his own will, his soul, his life, as

a willing sacrifice. The sacrifice which was then begun was consummated by the baptism of his death on the cross. He is not only our sacrifice, but he is also our mediating and interceding priest taken from among men. (For to the firstborn belonged the priesthood from the beginning. Aaron and all the tribe of Levi were accounted the firstborn of Israel.) And it is as Son of man that Jesus is our Prophet. It is as Son of man that he is our King and Judge, for the Father has committed all judgment to him *because* he is the Son of man. All this and much more is prefigured in the law of Moses. A large number of its types seem meant to shadow forth Jesus as man's offering to God. The tabernacle—which, like the temple, we know was a type of Christ—was, if we may say so, a compound of the earthly and the heavenly, which foreshadowed the two natures in the one person of our Lord. Man's part was to contribute the materials for the edifice, and then to put them together. God's part was—in addition to the fact that he had bestowed the gifts in the first place, and that his Spirit gave the plan and gave skill to the builders—to send the Angel of his presence to take up his abode in the edifice, in the visible form of the Shekinah or cloud of glory. The tabernacle itself (as well as the temple at a later day) was composed of materials offered freely by the Israelites from among their choicest treasures, and their best skill and labor were dedicated to its erection. May we not say that, in the same way, it was Israel who contributed, on behalf of all mankind, the human body of Jesus, who was born of the Virgin Mary, and who is the son of David, the son of Abraham? True, the conception was by the power of the Spirit, and it was God who gave him a body. (Hebrews x.) But equally is it true that God planned the tabernacle, and his Spirit inspired Bezaleel and Aholiab, and all the wise men and women who helped to build it.[1] Again, the man Aaron was Israel's contribution; the anointing was the Lord's contribution to the making of the high-priest. Many other illustrations might be cited, but these will be sufficient.

Now, as it is this side of the Lord's Person that is chiefly portrayed by the Synoptists, they naturally write so as to make it most conspicuous. In their introductions two of them give the human genealogy and birth of Jesus. John's introduction gives his divine origin and antecedents. Then, in the course of the history, the Synoptists tell of the preaching and baptism of John, which were most especially meant to prepare men's hearts

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[1] If the tabernacle was a type of the human body of Jesus, how are we to regard the temple built by Solomon? The former—movable, transitory, perishable, and sojourning in the wilderness—probably prefigures Jesus in "the days of his flesh"; while the latter is a type of Jesus after his resurrection. It was as durable and glorious as any earthly type could be, and was situated in Jerusalem, the type of the Jerusalem which is above.

by showing them their need of a Saviour from their sins and from the curse of the law. For this is what is implied when *repentance* is preached. Hence too the Synoptists report chiefly those sermons and parables of Jesus which have throughout some reference to man's *guilt* (in the sight of the law), his pollution and misery and danger—in short, his need of the Son of man, the only Saviour. And, although very many of the Lord's miracles of healing are reported by the Synoptists, they never record those discourses of Jesus which reveal the nature of so many of his miracles as signs of his Spirit-giving, life-giving, health-giving office. Indeed, both the omissions and the actual selection of miracles of John are equally significant. Thus he tells none of those cases in which demons were cast out. These were but *negative* deliverances from the power of the devil—they were but a restoration to a former state. On the other hand, none of the Synoptists tell of the miracle at Cana, whereby the Lord gave wine to the wedding feast. For is not this one of the most striking illustrations of his office as Spirit-giver? We are invited by the apostle Paul to be filled with the Spirit instead of with wine, because the former affords an infinitely better, a more joyous and more fruitful stimulation than the latter. But, as the effects are similar in kind, wine is a true type of the Spirit.

As has been said above, the discourses of Jesus in the Synoptists are ever showing us our place with reference to the law, and sin is plainly enough shown to be disobedience to that law. But, as has been noticed, the discourses in John are full of injunctions to *believe* God, to accept his amazing *gift* by taking him at his word. And the one sin of which most is said is the sin of unbelief, or rather disbelief. So far does this go that in John xv. 22 Jesus says of the Jews,—"If I had not come and spoken "unto them, they had not had sin; but now they have no cloak "for their sin."

The course of the history in John is peculiar. Whereas the Synoptists relate chiefly the Lord's ministry in Galilee, John is careful to tell of his various visits to Judæa and Jerusalem. Is this with a view to exhibiting the relation of the God of Israel to the theocracy—"He came unto his own, and his own received "him not"? We learn far more from John than from the Synoptists of the conflict between the light and the darkness, the hatred of the rulers of the Jews towards Jesus, and especially their bitter hatred of his claim to be the Messiah, the Son of God.

The few parables or semi-parables in John are very peculiar and characteristic. For example, when he says, "I am the bread "of life", "I am the light of the world", he announces a positive gift of God, and that gift always has some connection with the Spirit. This is true also of his promise to give the "water "of life". This connection is not so obvious in the similitudes

of the 10th chapter,—"I am the door of the sheep", "I am "the good shepherd". But even here the emphasis is laid on the fact that there *is* a sheepfold, quite hedged off from the world—that those who have the privilege of entrance and of being Christ's sheep have something very blessed and glorious. Even here the Lord quickly comes back to his favorite theme,—"I "am come that they might have *life*, and that they might have "it more abundantly." (John x. 10.) And in all this passage, as ever in John, there is nothing about the negative benefit of salvation or deliverance. It is of the *positive* benefit bestowed upon men that the Lord speaks—the privilege of entrance into his fold, the privilege of being fed and guarded by himself. But it is the parable of the vine and the branches, in the 15th chapter, which is most characteristic of the Lord as depicted by John. Here union with him is shown to be the means of receiving and retaining *life*, even the divine life of the Spirit. And the end for which that life is given is shown to be *fruit-bearing*. How characteristic all this is of what may be called the "Gospel "of the Spirit"! How utterly absent from the Synoptical Gospels is anything even faintly resembling this parable!

The verb 'to love' (ἀγαπάω) occurs in Matthew six times, in Mark five, in Luke nine times, whereas it occurs thirty times in the Gospel and twenty-eight times in the 1st Epistle of John. The verb φιλέω, 'to love as a friend' (?), occurs thirteen times in the Gospel of John, five times in Matthew, and twice in Luke. Similarly the noun 'love' (ἀγάπη), which occurs but twice in all the Synoptical Gospels together, occurs seven times in the Gospel and seventeen times in the 1st Epistle of John. These figures need no comment, nor can they excite any surprise. God *is* love. In giving his Spirit he gives the Spirit of love. It is because the Spirit sheds abroad the love of God in the heart, and causes the heart to love God in return, that one who has the Spirit bears fruit. It is the power of *love* that is seen in the anointed ones who are endued with power from on high. The power to convince and convert men or to feed and edify believers is the power of love. For, as Spurgeon says, "Sinners must be loved to Christ."

There are other words which peculiarly characterize the Gospel of John. Such, for example, are ζωή, *life* (synonymous in John with the Spirit), φῶς, *light*, ἀλήθεια, *truth* (which is but another name for light), μαρτυρία and μαρτυρέω, *testimony* and *to testify* (it is thus that the truth is made known, and the light made to shine), πιστεύω, *to believe* (which is *our* part in relation to the testimony of the faithful Witness, and the only way in which we can receive God's gift), πατήρ, *father* (this occurs very frequently in the Synoptists, but a little examination will show that, whereas in John it is almost always the Father of the Lord Jesus that is spoken of, generally by himself, in the other

Gospels it is very often (when it is not an earthly father that is meant) of "*your* Father" that Jesus speaks to his disciples. Υἱός, *son*, in the sense of Son of God, is many times more frequent in John than in the Synoptists. Πέμπω and ἀποστέλλω, *to send* and *to send forth*, are both far more frequent in John than in the Synoptists. In the former it is one of the Lord's favorite expressions to speak of himself as the "Sent" of the Father. Most of these, and other words which might be cited, occur in all the Gospels, but they are far more frequent in John than in any of the others.

I must not prolong these remarks. But I must observe that towards the *end* the difference between John and the Synoptists seems to diminish. (Be it remembered that John xxi., which certainly is very peculiar and characteristic, is a supplement.) Why is this? Probably because of the nature of the subjects treated. It was as Son of man that the Lord was crucified and died; it was as Son of God that he rose from the dead. "He was put to "death in the *flesh:* he was quickened by the Spirit." He was "declared to be the Son of God with power, . . . by the resurrec-"tion from the dead." If, then, the crucifixion was to be recorded at all by John, it must be the crucifixion of the *man* Jesus. And equally in telling of our Lord's resurrection the Synoptists must needs tell something that pertained peculiarly to the Son of God.

There are other points which demand some notice. For example, I should like to show how allusions to the Spirit are *implied* in John, even when the word Spirit does not occur. In such titles as "the Christ", "the Word", the Spirit is always alluded to. So also in the words "life", "life eternal", "water "of life", "bread of life", etc. Again, I would gladly show how a new body as well as a new heart is always implied in the gift of the Spirit. This is plainly taught, for example, in the 6th chapter of John, where again and again occurs that grand refrain, "And I will raise him up at the last day." This is represented as a consequence of feeding by faith on Christ. The truth is, the new heart and the new body—the Spirit in the heart, and the present germ and future development of a Spirit-body (σῶμα πνευματικόν)—seem to me inseparable. As surely as the seed contains the future tree in germ, so surely does one who is born of the Spirit contain within himself the germ of his resurrection body. The life, like that of the new heart, is at present hid with Christ in God; but when Christ, who is its life, shall be manifested, the new man, including both body and spirit, shall be manifested with him in glory. I would moreover like very much to collect some of the teachings of Scripture as to the *effect* of the gift of the Spirit on the recipient. Nothing can be more intensely interesting than this theme. For to impart the Spirit, his own and his Father's life, to those whom he has redeemed

and washed, is the climax, the crowning glory, of Christ's work. He "redeemed us from the curse of the law . . . . *that* we "might receive the promise of the Spirit"; and to give the Spirit is "*the* promise of the Father". The Spirit is called preëminently "the Holy Spirit of promise." Now, what effect had anointing with the Spirit, first on our Lord Jesus himself—afterwards on his disciples at the day of Pentecost? What was its effect long before, when the Spirit came upon men for a season, not to be their life, not as a gift bestowed upon them,—for that could not be till Jesus himself was glorified,—but as a partial, temporary force, fitting them for some specific work? It would be found that in all these cases, whether in the type of Old Testament times, ending with John the Baptist, or in the grand fulfillment of the promise in the person of Jesus the Messiah and of his disciples from Pentecost onwards, one constant, unvarying effect was produced. The Spirit endued its recipient with *power*. It qualified him for *mediatorial* work, enabling him, on behalf of God, to act upon his fellow-men. It fitted him to be a prophet, to give God's message with effect; or to be a judge or ruler; or to be a builder and beautifier of the Church. In every case the effect of the anointing ended, not on the recipient himself, but on others. It made men prophets and priests and kings. Have we any reason to suppose that the effect is different now? Are there not some who think that the only effect of the Spirit is personal sanctification? That it does effect this under the new covenant is certain, for it is "the Holy "Spirit". It is the divine life of holiness and love in the heart of man. But it does this as a means to an end. That end is fruit-bearing. It is to qualify men for sharing Christ's mediatorial work; now, in this life, to fit them to be his spokesmen, to give them the will and the power either to evangelize others, so enlarging the boundaries of the Church, or to edify and beautify the Lord's temple—in other words, to feed the sheep and lambs of his flock. If, then, our only or our main aim and desire as Christians is personal salvation from sin, or personal sanctification,—if we have no zeal for God which leads us to spend and be spent either in bringing sinners to Christ or in doing good to Christians,—have we a right to believe that we have the Spirit of Christ? And are not those Christians who are thus animated by zeal which leads them to do *active* work for Christ invariably evil spoken of by the world? And, on the other hand, are there not many most upright, honorable Christian men, humble believers in Christ, who yet stand high in the world's estimation? It seems to me impossible to deny it. Yet this I have observed, that such men are never active Christian *workers*, or, if they become so, they soon fall into disrepute with the world. Their religion appears generally of that negative kind, the religion of *righteous*

men, which we see in all the saints (saving prophets) under the old covenant.

Questions of deep interest are thus opened, on which I must refrain from entering. I am far from desiring to dogmatize on matters of such solemn interest. And if I have put the above propositions in the form of questions, it is because I honestly feel many doubts, and am very far indeed from being prepared to answer all the questions thus asked.

That there is very real difference between the life of the righteous Israelites and that of the believers who received the Spirit on and after Pentecost seems to me indisputable. From being a stationary body the Church became at once aggressive and began to grow. The growth still goes on, and is greatest wherever and whenever there is most of the Spirit of Christ. If this is true of the Church, may it not be true of individuals?

To return to the two portions of our Lord's work,—the redemption wrought for sinners by the Son of man, and the bestowal of new life on his ransomed people by the Son of God,—do I suppose that any can receive the latter without the former? That there was an age when men received remission of their sins and cleansing from pollution without receiving the Holy Spirit, I have already said. For it is a striking truth that although all forgiveness of sins, from the very beginning, depended on the sacrifice of Christ, it was yet *available* for all penitents long before that sacrifice had actually been offered up. But the *Spirit* was not, *could* not be, given, we are told in John vii. 39, until Jesus was glorified. For, as I have said above, there is a manifest difference between the effects of the Spirit on prophets and others before the time of Christ, and those seen in Jesus himself and his disciples afterwards. The Spirit was not *given* in the former case to be the new, transforming *life* of the recipient. There was rather a temporary operation of the Spirit on him and through his agency. Why there is this difference between the remission of sins and the gifts of the Spirit, we cannot presume to know. But do I now maintain that in these days the two can be dissociated in the experience of any believer? Can we receive the Spirit from the Son of God without first obtaining pardon and cleansing through the blood of the Son of man? Can any become priests and enter the holy place without previous circumcision, without the sacrifice of the altar and washing of the laver? Most assuredly not. Whether the converse question can be answered with the same assurance I hesitate to say—I do not know.

But this is certain, that the Jesus portrayed by John and the Jesus of the Synoptical Gospels are *one* Lord. And it is the privilege of every creature under heaven who bears glad tidings to receive from him not only the remission of sins, but

also the gift of the Holy Spirit. John never would have written his Gospel as he did had he not known that the other three Gospels had already told with ample fullness the good news of a Saviour from sins. For this is the first need of all sinful men. And it is the first duty of every preacher to preach repentance, as Jesus did. He must show men their *need* of the deliverer, and he must tell them that their redemption is accomplished. Not until the sinner has seen his guilt and pollution and danger, and believed the good news of redemption through the blood of Jesus, is he at all qualified to appreciate the Gospel of John, with its glorious tidings concerning the Son of God.

If anything I have written has given the impression that I would separate these two aspects of our Lord's Person for any other purpose than that of study, I hasten to disclaim the inference. The truth is, it is only by combining those two views of the Son of man and the Son of God, which the Word of God has given us separately, that we obtain some approach to an adequate idea of the amazing grace of God, and of the exceeding greatness of the good news of the kingdom of heaven. As ruined, sinful men, we *need* just one thing, viz., deliverance—release (*ἄφεσις*) from the curse of the law. This implies not mere justification from the guilt, but cleansing also from the pollution, of our sins. Without such salvation we *must* perish. But God might have saved us from this without bestowing upon us that gift of the Spirit which makes of men sons of God. He might have restored us to that state of sinless manhood from which Adam fell.

But God's thoughts are not as our thoughts. High as the heaven is above the earth, so great is his mercy towards us. He would not *merely* deliver men from the effects of their sin; he would not merely restore them to the state of perfect innocence in which Adam and Eve lived at first in Eden. Out of the ruin wrought by the devil, he would get him greater glory than if sin had never entered the world. He would—in the case of some, at least—utterly destroy the old man, the old creation, and in its place erect a new and more glorious creation. He would make the objects of his love, not sinless men, like Adam, but *sons of God*. This he would do by imparting to them his Holy Spirit, his own life—thus making them partakers of the divine nature. It was to this end that he gave his only-begotten Son. The Son of God shared our lowly nature in order that he might raise us up to share his exalted divine nature. "O the "depth of the riches both of the wisdom and knowledge of God! ". . . Of him, and through him, and to him, are all things: to "him be glory for ever! Amen."

J. M. D. N.

Art. II.—INDIAN VILLAGE SUNDAY-SCHOOLS.

By Rev. A. D. Rowe, Guntur.

WITHOUT trespassing upon the ground occupied by the writer of the very interesting Article on "The Vernacu-"lar Sunday School" in the April number of the *Review*, we shall respond to the call made by the writer of that Article for a word from the Madras Presidency outside of Madras. It seems to us that what we want on this subject is details. We are all agreed as to the general requisites for good Sunday-schools in India as elsewhere. That the school should be invested with novelty, adapted to the people among whom it is situated, that rewards, prizes or other incentives to attendance, progress and good conduct should be used, and that the school should be made attractive by means of music, are, after all, somewhat general recommendations. These have been well discussed in the Article referred to above, and we need not dwell upon them here.

If the missionary himself, or some other competent leader, could always be in attendance, there ought to be but little difficulty in the way of getting up, and of keeping up as well, Sunday-schools in connection with our native Christian congregations, or even in villages where there are yet no Christians. With most of us, however, the situation is a very different one. We are stationed in a mission where we have, perhaps, from twenty to forty small congregations under our supervision. These congregations are probably grouped into subdivisions containing from two to five congregations, each subdivision being in charge of a village preacher, or teacher, as we shall call him for convenience. In each subdivision there is at least one small chapel or prayer-house, and in some of them there are village day-schools. The teachers in charge of these congregations have never even heard of Sunday-schools. Their Sunday services consist of "church", the style of service depending somewhat upon the mission to which they belong.

The church service the Christians, old and young, are supposed to attend; but it is seldom that others, unless they be new inquirers, are found there.

The question is, how shall we introduce Sunday-schools into these congregations—schools which can be managed and kept up by the village teachers, and which shall be, at the same time, more attractive and more useful than the service whose place they are to take? We say they are to take the place of a service, because we do not think it at all necessary to have more than

two services for the same people in one day. A prominent object of the school ought to be also to gather in others than those who belong to the Church. Speculation is of little use on this subject, and it is only from actual experience that the writer proposes to speak. He may also confess that the task of accomplishing anything in this line seemed so formidable to him that, though an ardent friend of Sunday-schools, and, indeed, sent to this country and supported entirely by Sunday-schools, he shrank for a long time from undertaking it.

About a year ago, after arranging what seemed to be the most suitable programme, the work was begun—not, however, without some misgivings.

The matter was first fully explained to the teachers at our monthly meeting, and a sample school, if we may use this term, was held, they being the pupils. They liked the idea, and copied with eagerness the programme and the few simple rules which had been prepared for them.

In laying out our plan we put stress on two principles—namely, simplicity in the operations of the school, and giving prominence to the study of the Bible.

We may say, in passing, that we think it wise to introduce what are known as modern Sunday-school attractions slowly and gradually.

A Sunday-school in an Indian village with all the novelties and attractions of a school in an American city would be a grand, bewildering *tamasha* for the boys and girls, no doubt, but in a few months it would wear out, and—what then? Our plan was, therefore, to start very simply, and as it became necessary to introduce other features.

The following was adopted as our order of exercises:—

1. *Roll-call and giving attendance tickets.*

It is necessary to have roll-call first, so as to secure prompt attendance. Our "tickets" have consisted, up to this time, of white slips of paper, but we hope to get more attractive ones soon. As the attendance is also registered by the teacher, and can be determined by reference to his book, and as the tickets can be exchanged for prizes, their form is of little consequence.

2. *Singing.*

Throughout our Mission we employ only native airs. We think it a mistake to force our foreign tunes upon these people. They do not like them any more than we at first like theirs. For the Sunday-schools we select some of the plainest hymns in use in the congregation.

3. *Prayer.*

4. *Repeating in concert the Apostles' Creed.*

5. *Reading and examining the Bible lesson.*

The lessons are the same throughout the whole Mission, and

are announced to the teachers a few months in advance. From four to eight verses of Scripture will be found sufficient for a lesson. At our monthly meeting of the village teachers the lessons assigned for the following month are studied in company with the missionary. We have yet but very few "helps" in the way of notes and commentaries in Telugu, and therefore it is necessary to have this preparation of the lessons with the teachers. By "teachers" we do not here mean Sunday-school teachers in the ordinary sense of the term, but our village preachers who are in charge of the subdivisions.

Except in the larger congregations, which number upwards of sixty members, we have not thought it best to divide the schools up into classes. In conducting this exercise, the teacher reads the first verse of the lesson assigned, and those members of the congregation who can read, read the second in concert, and so on alternately. It is well to read in the same way the context. After it has been read in this manner, the teacher calls on various members, old and young, for answers to such questions as may be suggested by the lesson. This exercise has to be conducted with becoming decorum. The difficulty will not be to find some one to answer, but all will want to answer at the same time. From the start it must be understood that only those who are called upon for answers can be allowed to respond. A little firmness in the beginning will do a great deal.

With scarcely an exception, we have found the people, old and young, those who can read and those who cannot, taking a lively interest in this exercise. The teacher needs to have the lesson well prepared himself, and his success in interesting the people will depend to a great extent upon the interest which he himself takes in the study of the Bible. To these people the Bible is a new book, and, considering how little reading they do, and how seldom new thoughts of any kind come to their ill-developed minds, we ought not to find it difficult to make the Bible lesson a very interesting feature of the school. We should deprecate anything which by its gaudiness should eclipse in attractiveness the Bible lesson.

6. *Repeating in concert the Scripture verse assigned for the month.*

We assign each month a suitable verse of Scripture to be learned by all, old and young, throughout the Mission. After the regular Bible lesson the members rise and repeat this verse in concert.

7. *Repeating other Scripture or hymn verses.*

An opportunity is then given for any members to repeat other Scripture verses or portions of hymns which they may have learned during the week. For each verse of Scripture or stanza

of a hymn thus learned and repeated a ticket of the same value as an attendance ticket is given.

8. *Singing.*

9. *A Reading lesson.*

Each school is supplied with a small blackboard, and the teacher, with chalk in hand, now gives a reading lesson—that is, he teaches, or attempts to teach, the whole congregation to read. Possibly some of our readers may object to this exercise as being of a secular nature, and not suited to a Sunday service. We have no conscientious scruples on this point, neither can we stop to argue the question here. The Telugu language is easily learned so far as reading it is concerned, and we hope to teach many even of our older members to read the Bible in this manner. Besides the reading which is actually learned in the school, we think this exercise will have a good influence in fostering a *desire* to learn to read. About twenty minutes are usually spent on this lesson.

10. *Repeating in concert the Ten Commandments.*

11. *Repeating in concert the Lord's Prayer.*

12. *Singing and dismissal.*

This programme may seem rather long, and in fact the exercises last sometimes two hours or more; but, as there is considerable variety, we have not found that the audiences become weary.

We turn now to the few simple rules which we have adopted for the regulation of the schools.

1. Non-Christian as well as Christian members are admitted.

2. One attendance ticket is given to each member who is present at roll-call and throughout the service.

3. One attendance ticket is given for each verse of Scripture or stanza of a hymn committed to memory and recited.

4. Attendance tickets may be exchanged for picture reward cards, according to the value of the latter.

5. Twelve attendance tickets shall entitle the holder to one anna's worth of tracts (in case they are not exchanged for the picture cards).

6. Seventy-five attendance tickets shall entitle the holder to a Telugu Testament (in case the holder of the tickets is able to read).

7. One hundred attendance tickets shall entitle the holder to a hymn-book.

These rules entitle the parents, as well as the children, to tickets and prizes, and if they desire to have them we give them. We have, however, from the beginning discouraged the older members from taking them—explaining to them that their motives ought to be above such prizes, and that they ought to leave them to the children. Practically, therefore, it is only the children who take the tickets.

Our picture reward cards have consisted hitherto of a second-hand stock furnished by Sunday-schools in America. We have also used for the same purpose pictures cut out of magazines and illustrated newspapers. We are now making arrangements to get a supply with Telugu letter-press.

The picture cards we have distributed ourselves when making our periodical visits to the villages; these visits occur, on an average, every three or four months. Then the picture cards and other purchasable prizes are spread out before the school, and the children, as their names are called, come forward to make their purchases, according to the number of tickets they have accumulated. We have found this a most delightful part of our village work.

As will be seen, the village congregation is in each case the nucleus of the Sunday-school. We have, however, a considerable number of non-Christian children in them.

In Guntur itself we have two Sunday-schools conducted on this plan, composed almost entirely of non-Christian children. So far our schools have worked well. We are pleased with them, and so are our people. We do not claim perfection for them, and we shall be carefully on the look-out for suggestions on this subject. As our experience grows, we hope to find means of improving them, and of still further adapting them to the condition of the people.

Art. III.—THE SECOND TEN YEARS OF Dr. DUFF'S INDIAN CAREER.

1840-1850.

WHEN the British first landed in India, all medical science and art were confined to Hindu *kobirajes* and Musulman *hakims*, who were totally ignorant of anatomy. Consequently their knowledge of surgery was equally imperfect. In 1822 the first attempt was made by the British Government to establish an institution where natives might obtain a systematic education in medicine. In that year the establishment of "The School for Native Doctors" was sanctioned; but the school was not opened until 1824. The Court of Directors objected, for various reasons, the first of which was "that native youths were incapable of profitably receiving instruction". They would have only East-Indians taught medicine. The school had in the mean time been opened. The students received Rs. 10 a month for the first two years of their attendance, and Rs. 12 a month during the rest of their course. The lectures were delivered in Hindustani. It, however, broke up in 1835. Other attempts were made to found medical schools in the Presidency, but no school of any importance succeeded until the present Medical College was established in 1835; this is now one of the largest and most successful medical colleges in the world. Its success is very largely due to Dr. Duff. He had much to do with its establishment on a proper basis. In October, 1833, an influential committee was appointed by Lord William Bentinck to look into the matter of medical education, and report. The report—a most elaborate document—was submitted in October, 1834. In it are represented the various defects of the "School for Native "Doctors", but more especially the entire omission of practical human anatomy in the course of instruction. Respect for Hindu prejudices required the use of wooden representations, tin models, sheep's heads and goats' hearts, as subjects of study, in place of the human body, which is so "fearfully and wonderfully "made". On another point the Committee were not at all agreed among themselves; and that was the language in which instruction was to be conveyed. Hitherto, as we have seen, Hindustani was the language employed. The question raised in the Committee was whether English or an Indian vernacular should be used. Dr. MacLeod's *History of the Medical Schools of Bengal*, published by order of Government, informs us very briefly that "the Orientalists were represented and headed by "Dr. Tytler, Superintendent of the Native Medical Institution,

"and the Anglicists by the Rev. Dr. Duff, of the Free Church of "Scotland Institution. The latter party gained the day, and "their decision is thus expressed:—'A knowledge of the "'English language we consider as a *sine quâ non*, because "'that language combines with itself the circle of all the "'sciences, and incalculable wealth of printed works and illus- "'trations, circumstances which give it obvious advantages "'over the Oriental languages, in which are only to be found "'the crudest elements of science, or the most irrational sub- "'stitutes for it.'" The recommendations of this Committee were favorably received, and embodied in a Government general order which abolished the medical classes carried on in the Sanskrit College, the Madrissa or Muhammadan College, and the Native Medical Institution. It was at the same time ordered that a new college be formed for the instruction of a certain number of native youths in the various branches of medical science, in which the instruction was to be given through the medium of the English language; and that the Education Committee be charged with providing anatomical preparations—the sheep's heads, goats' hearts and tin models—by means of which the lectures on anatomy were to be illustrated. Neither professors nor students were altogether satisfied with this state of matters. So in the next year, 1836, some of the professors were delighted to see indications of the yielding of prejudice in some of their students. Dr. Goodeve publicly expressed the triumphant feelings with which he saw a few of the more courageous students, though in a dark corner, and in some trepidation, dissecting with their own hands the muscles and blood-vessels of a dead Hindu. These students were Dr. Duff's, trained to value the healing art, and a scientific way of studying it. In those days missionaries and other educational officers were not hampered as to their course of study by the University or any other body of men; hence in the Free Church Institution, then called the General Assembly's Institution, the missionaries directed the minds of their students to anatomy or astronomy, or any other subject that specially commended itself to them for the time being. Hence it is that among their apparatus is still to be found the human skeleton from which the students of those days were taught the anatomy of the human frame. These students[1] of Dr. Duff's were enabled in the Medical College in this way to set a noble example to their fellow-countrymen of

[1] Modu Sudan Gupta was the leader of these students. There is an oil-painting of him in the Medical College Theatre; on it he is described as "the first Hindoo Anatomist in British India, 1836." In this Theatre the Bethune Society meets. The painting is hung right opposite the chair in which Dr. Duff used to sit as President.

the effects of education in overthrowing deeply rooted prejudice. The gates to medical science were thus thrown open by these students, with their own hands, dissecting a human body which had been prepared for demonstration. Dr. MacLeod truly remarks "that, unless the difficulty connected with anatomy had been thus "happily got over, the whole scheme of the College must have "been a failure. The experiment was by many considered a "very doubtful one, and great credit is due to those who had the "tact and skill to conduct it to a successful termination at so early "a stage of the proceedings. A secure foundation for a sound "professional education being laid, the other steps became com-"paratively easy." Various steps had to be taken before the College reached its present distinguished position. Even in 1837 there was no midwifery taught, the peculiar customs and prejudices of the country rendering it an unnecessary accomplishment to the native practitioner; neither was there a fever hospital attached to the College. Dr. Duff took up the supply of the latter with great enthusiasm. Besides earnest private but successful advocacy of it, he, on the 17th of November, 1844, in the Free Church,—at that time the Hall of the Doveton College or Parental Academy, —preached a most impressive and powerful sermon on behalf of the proposed fever hospital, on the text, "Himself took our "infirmities, and bare our sicknesses." (Matt. viii. 17.) He drew a most touching picture of many a poor native, from his entrance into the city in quest of employment, retiring to his narrow, damp and comfortless hut, seized with fever, unattended by relative or friend, supplied only casually with water to drink, and that of the most noxious kind, deprived of all medicines except those which allayed the violence of the distemper for a time only to give increasing force to it afterwards, and then sinking into a dying state—when his neighbors, dreading the supposed contamination and pollution of having a dead body near them, hired coolies to hurry the sick man off to the nearest *ghát*, where he might die—not, alas! in peace, but dreading the vultures hovering over him, and having no consolatory hope to sustain his soul. Dr. Duff appealed to his hearers to give as the Lord had prospered them, and not grudgingly or of necessity, but up to the full extent of their ability, because all withholding of more than was meet "tendeth "to poverty." The collection amounted to Rs. 1,300; other sums were added, raising the total to upwards of Rs. 1,500. The sermon was published, by request, in an elegant form; and the profits accruing were also given to the hospital.

When Dr. Duff arrived in Calcutta, in 1830, the only college in Bengal for the training of Hindu youths in the English language and Western science was the Hindu (now better known as the Presidency) College, founded in 1817. The great body of its students were atheists. The principles and practices of the Hindu

religion they openly ridiculed and condemned. The managers of the College were either orthodox Hindus themselves, or men (some of whom were nominally Christians) who were determined to uphold Hinduism. They, consequently, a twelvemonth before Dr. Duff arrived, ruled that, it having come to their knowledge that a belief prevailed very generally that the students of the Hindu College were liable to lose all religious principles whatever, the teachers were ordered "to check as far as possible all "disquisitions tending to unsettle the belief of the boys in the "great principles of natural religion." This rule produced no effect—at least not the effect anticipated. So in February, 1830, some three months before Dr. Duff landed, another order was passed prohibiting the teachers from holding any communication with their pupils on the Hindu religion, and from suffering any practices inconsistent with Hindu notions of propriety. Any teacher violating this rule would be dismissed forthwith. While matters were in this state Dr. Duff arrived, and took up his abode quite close to the College, in College Square, in the house now occupied by the Cathedral Mission College. He regarded the time, place and circumstances as favorable for a course of lectures on Natural and Revealed Religion. He arranged accordingly. The Managers of the College were determined to make the attempt a failure, without making any special reference to the proposed course of lectures. They accordingly passed the following order:—

"The Managers of the Anglo-Indian College, having heard that several of the students are in the habit of attending societies at which political and religious discussions are held, think it necessary to announce their strong disapprobation of the practice, and to prohibit its continuance. Any student being present at such a society after the promulgation of this order will incur their displeasure."

Dr. Duff, at great length in the columns of the *Intelligencer*, assailed the wisdom, justice and goodness of this tyrannical order, but thought it prudent in the mean time to discontinue the lectures. A temporary calm followed the rigorous enforcement of the rule, and some of the old students having expressed an earnest desire that the lectures be resumed, Mr. Duff consented, and commenced a series of weekly lectures in his own house, which continued almost up to the time he left Calcutta for England. While these lectures were being delivered, a special meeting of the Managers was called to dismiss one of the teachers, Mr. Derozio, who was supposed to encourage the students in their contempt of Hinduism—or, as the requisition calling the meeting worded it,—

"That Mr. Derozio, being the root of all evils and cause of public alarm, should be discharged from the College; and all communications between him and the pupils be cut off. That such of the higher class whose bad habits and practices are known and who were in the *dining party* should be

removed. That all those students who are publicly hostile to Hinduism and the established custom of the country, and who have proved themselves as such by their conduct, should be turned out. That boys should not be admitted indiscriminately, without previous inquiry regarding their character. That if any of the boys go to see, or attend private lectures or meetings, they be dismissed. That a separate place be fitted for the teachers for their dining, and the practice of eating on the school table be discontinued."

Most of these propositions were, with a few modifications, adopted. Mr. Derozio was dismissed. But, after much discussion, it was resolved *"that the Managers have not the power, nor the "right, to enforce the prohibition of the boys attending private "lectures or meetings."* Mr. Duff's article in the *Intelligencer*, and kindred articles in the other English papers, had powerfully told on the community; and the Managers felt that they had gone too far in their order of prohibition. This resolution was to all intents a public recantation of that order. In August, 1834, however, new rules were issued, revising the old prohibitions and adding others. For example, in regard to the management[1] it is laid down that "priesthood other than Brahmanical disqualifies "any of the members." Of the lecturers it is said that "they will "be careful to avoid all or any reference whatever to religion in "giving their lectures; that no priest of any persuasion other "than the Hindu can be an instructor in the Institution; and "teachers are prohibited from giving private lectures, or from "encouraging the attendance of pupils at private lectures or "religious meetings." Moral Philosophy was to be taught by the Professor of Moral Philosophy without any reference to God or religion. Not a word of God or religion must be uttered; otherwise the culpable person "shall be forthwith expelled." Most of the students, under such a training, were necessarily atheists. No wonder Dr. Duff characterized the Government system of education of these days as Godless, if not atheistic. The leading soul in guiding the non-missionary education of the Hindus of those days was David Hare, an illiterate Calcutta watchmaker, a most remarkable man—remarkable for the intense earnestness, perseverance and success with which he devoted his time and money to the promotion of secular education; and equally remark-

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[1] At this time there were six Bengali babus who were regarded as the leaders of Hindu society. Four of these were on the management of the Hindu College. The six were Dwarkanath Tagore, Prosunnu Kumar Tagore (his cousin), Russomoy Dutt, Ram Komul Sen, Rajah Radha Kant Dev, and Ram Gopal Ghose. The first had four sons, of whom one only lives, the head of the Adi (original) Brahma Samaj; the second left only one son, and he is a Christian barrister; the third left five sons, of whom two are dead, the remaining three are Christians; the fourth left two sons, both dead,—the two grandsons are Keshab Chandra Sen, leader of the Brahma Samaj of India, and Krishna Behari Sen, M.A., editor of the *Indian Mirror* (Sunday edition); the fifth left three sons,—two are dead, and one is living a strict Hindu; the sixth left no male issue.

able for his sturdy and unwavering opposition to missionary labors and Bible instruction amongst the alumni of his own and Government schools. He died in 1842, but is still adored by Hindus as their best friend. His character may be seen from the manner in which the Rev. Lal Behari Day's application for admission into his school—admission into which was regarded as a passport to the Hindu College—was received by him. Mr. Day was at the time one of Mr. Duff's pupils. So Mr. Hare remarks,—"You read the New Testament; you are "half a Christian. You will spoil my boys."—"I read the New "Testament," answers the boy, "because it is a class book, but "I don't believe in it. I am no more a Christian than this boy "here", pointing to another applicant. To this Mr. Hare replies,—"All Mr. Duff's pupils are half Christians. I won't "take any of them into my school. I won't take you; you are "half Christian; you will spoil my boys"; and he continued repeating, "You are half a Christian; you will spoil my boys."

Shortly before this a raging mania for newspaper writing seemed to have seized the native mind. Newspapers sprang up with the rapidity of mushrooms, and most of them were as short-lived. One of the very best conducted of these was the *Inquirer*, the English organ of a small but intelligent body of educated Hindus who had renounced Hinduism, in theory and practice, root and branch. The editor of the *Inquirer* was a Kulin Brahman, of the very highest caste, of great promise. The *Inquirer* started under the editorship of this young man with a furious onslaught on Hinduism. Though, as issue after issue appeared, the thought and expression became calmer and more reasonable, still its opposition to Hinduism was unchanged. To this young man and the party whom he represented Mr. Duff's lectures were specially addressed. From the first he was a most regular and attentive hearer, and recommended to those of his countrymen who professed to be *inquiring* after the truth to attend also, in order to give the subject of Christianity a candid examination. At first the *Inquirer* was purely destructive. The first symptom of improvement was in the assertion of the existence of one Supreme Intelligence, and then the admission of discussions into its columns on the merits of Christianity. Matters were approaching a crisis, both in regard to the young Brahman editor himself, and the party whom he represented.

On the evening of the 23rd of August, 1831, a number of these, chiefly ex-students of the Hindu College, repaired to the editor's room, and in his absence took possession of it, and resolved on making a memorable night of it by partaking of the roasted flesh of their divine cow. Beef was accordingly got from the bazar, and all present were eating it when the young editor returned. Unaccustomed to the prohibited food, they were unable to eat

all that had been procured. It was then debated what to do with the remainder, when one more impulsive than wise solved the difficulty by pitching it into the neighboring courtyard, that of an orthodox Brahman, whose devout meditation was disturbed by the youth's exclamation,—" *There* is beef! *there* is beef!" He at once rushed forth at the head of his servants, entered the editor's house, and violently assaulted him and his friends. Apologies were tendered, and promises of amendment made, but the news got abroad, and the editor, refusing never to use his pen again against his ancestral faith, was ejected from his home at midnight, at the risk of his life from the excited mob in the street. On the 28th of September following he was driven, from fears of personal assault, from the house of the friend who had at great risk received him; and there was not a Hindu in Calcutta who dared to give him shelter. So he had to seek refuge in a European lodging-house. Here, surrounded by his friends, Mr. Duff pointed out to them, as he had done many a time before, the great difference between destructive and constructive reformers, and showed that all true reformers, such as Luther, Calvin and Knox, constructed as well as destroyed. He persuaded them to attend his lectures. One of the most reckless of them was Mohesh Ghose, who expected to receive no benefit whatever from the lectures, but who still attended. Yet it was he who first felt most powerfully their force, and who came forward first to confess his faith in Jesus. From some unaccountable circumstance, he was baptized, not by Mr. Duff, but by Mr. Dealtry, the Episcopalian clergyman. In the *Inquirer* an account of the baptism appeared, from the pen of the editor, who had been an interested spectator. He remarks,—

> "To the tuition of the late Mr. Derozio he (M. Ghose) was indebted mostly for his mental improvement and for a love of truth [or, rather, hatred of superstition]. The education of the Hindu College made him abjure Hinduism as a mass of superstition, and the weekly lectures of Mr. Duff excited in him a desire of inquiring into the claims of Christianity. Well may Mr. Duff be happy upon the reflection that his labors have, through the grace of the Almighty, been instrumental in convincing some of the truth of Christianity, and others of the importance of an inquiry into it. We hope ere long to be able to witness more and more such happy results in this country."

Shortly thereafter Mr. Duff had the inexpressible pleasure of baptizing the editor himself, who was none other than the present venerable and learned Sanskrit scholar, the Rev. K. M. Bannerjea, LL.D. Mr. Duff baptized him in his lecture-room, amid a dense crowd of natives and Europeans. Krishna Mohan, as he was then generally called, has ever since been a pillar of the native Church in Northern India, and his name is widely known in Europe through the many learned books of which he is the author.

In December, 1832, another young man, the Rev. Gopi Nath Nandi—not much less remarkable, though in other ways—was baptized by Mr. Duff. He was very nearly martyred in the Mutiny of 1857. He died in 1861. Anando Charn Muzumdar was one of the first pupils admitted on the opening of the Institution, in August, 1830, and soon came under the influence of the self-evidencing power of the truth. He was also the first who went to Dr. Duff's house on the Sunday evening, for further instruction. He was not baptized, however, till March, 1833. Special mention is made of Mr. Sunder (who has been employed in the Institution from its opening till the present day), for the readiness and fidelity with which he explained and enforced Christian truth to him and others. These baptisms, the first of their kind, produced a profound sensation in the native community. Not only had such remarkable men been baptized, but many who still remained nominally Hindus had not only repudiated it in faith and practice, but were more or less convinced of the truth of Christianity. All this time Mr. Duff and his fellow-laborers were unwearied in their exertions. Not only was the Institution kept up daily in thorough efficiency, but various other instrumentalities were started. About the beginning of 1833 Mr. Duff commenced two courses of lectures. One of these was for the more advanced, including converts; the other was of an elementary kind. The fruit of these was not immediately seen. In the school, in the second year of its existence, Messrs. Duff and Mackay took exclusive charge of the first of twelve classes, and taught Physical Geography, the New Testament, Leslie on Deism, Wood on the Prophecies, Arithmetic and Ancient History. One of the daily prints, in a notice of the second examination, remarks:—"It is obvious that very "great credit is due to the Rev. Mr. Duff for setting at work "a system at once so efficient, and so admirably adapted "to avail itself of the quickness, and to counteract the un-"steadiness, of the Hindu mind; while this examination has "proved that the execution falls in no wise short of the "design." The last public examination of the school at which Mr. Duff was able to be present before leaving for England,—that of October 4th, 1833,—was held in the Town Hall, and was carried on with great spirit for upwards of four hours, in presence of the Bishop, one of the Judges of the Supreme Court, many gentlemen of the civil, military and medical services, some members of the bar and of the commercial community, several clergymen of different denominations, and native gentlemen of the highest respectability. All felt and unhesitatingly acknowledged that the Institution was a most powerful agency for good in the community. Yet the missionaries then, and Mr. Duff in particular, had to defend themselves in the public prints from

most unfounded charges maliciously put forward against them. Mr. Longueville Clarke and Mr. Duff had a long public controversial correspondence on some of these points; and the Missionary Conference was engaged in a similar correspondence with Mr. H. H. Wilson, the distinguished Sanskrit scholar.

The work went on, and God's blessing rested very evidently upon it. His stamp was put upon it; but the worker was required elsewhere. Other men would carry on the work in Calcutta, and the seed sown would produce fruit in his absence. Dr. Duff had been quite overwhelmed with work and consequent disease. So he was ordered by the doctors to take the long home voyage by the Cape. On the 19th of July, 1834, he, Mrs. Duff and the young son born on the 18th, the preceding day, went on board the *John McLellan*, accompanied by Mr. A. N. Groves, of Bagdad, after whom Dr. Duff's eldest son, Dr. Groves Duff, is named. Anando, the last convert, referred to above, was also one of the party of Mr. Groves. After serving the London Mission as a catechist, he died in 1841. He was the firstfruits of the Institution. But more soon followed. In 1837, Dr. Bose, at the time a youth of seventeen, studying in the Institution, was baptized, after every attempt by force and fraud had been made to prevent it. In 1839 two very remarkable baptisms took place—those of Mahendra Lal Basak and Khailas Chandra Mukerjea, men who manifested much power and piety, earnestness of heart and singleness of eye, during their short career on earth. Though dead more than thirty years, their memory is still fresh and fragrant. The number of converts from the Institution and the Barranagar Branch School in the suburbs was yearly increasing during Mr. Duff's absence from Calcutta and the ten years that followed his return. Many of the cases were of intense interest, but the space at our command will not allow us to refer to them in detail. Hindu society was shaken to its foundations. The native papers were fuming and raging in helpless dismay. The *Sangbad Prabhakar* of January 29th, 1842, writes:—

"In consequence of the opposition of Mr. Duff, many boys have given up their family caste and religion, entered the family of Jesus, have been initiated into the mysteries of the Bible, and have destroyed their own nobility by their instruction; the Leopard [Mr. Duff] of the Hedua forest [Cornwallis Square] swallows up, one after the other, those children who in understanding are not above beasts. Last week a child [the present Superintendent of the Free Church Mission at Chinsurah—the Rev. P. K. Chatterjea] lifted its wings and flew to the tree of love of Jesus Christ. What will happen hereafter nobody can tell. Like the sacrificial block at Kali Ghat [the principal place of sacrifice for the Hindus of Calcutta], the blocks of the missionaries are day and night ready. We are more afraid of the missionaries than of either cholera, fevers or snake-bites, for these may be healed by charms and by medicines, but for the disease which the missionaries inflict neither charm nor medicine avails anything. This time Mr. Duff has returned from England with great design. He is very learned, and has a particular ability for

instructions: it is therefore not to be wondered, when, by his instructions, senseless children are deluded and plunged into the ocean of Christ Jesus' religion. We cannot find great fault with the missionaries, for it is for the glory of their own religion that they have crossed seven oceans, thirteen rivers, to come into this country, and are now spending immense sums in order to convert the Hindus—our religion, having no means of defending itself, is dying, it is going to its home, that is to say, to the house of hell. And the holy men of the *Dharma Sabha* will not even once apply the medicine of their endeavors for the restoration of their dying religion. Why quarrel with each other? If all the children join the white-faced Rishis, you will soon have nothing left to quarrel about. My proposition is", the editor continues, "to establish, without delay, near Duff's school, or in some other public place, a school able to hold 1,000 children, where they might get instruction. Then no children will go any longer to Duff; if they do, let their parents be severely reprimanded and punished by this *Dharma Sabha*."

This proposition was received with favor even at that time, but the baptisms of 1845 hurried it on towards realization. On May 16th of that year, the *Prabhakar* writes, in reference to Mrs. Chatterjea, the Lady Superintendent for the last twenty years of Dr. Duff's Hindu Girls' School, and her late husband, Umesh Charn Sircar,—

"The son of the brother of an acquaintance of ours, like a bird from its cage, having escaped with extended wings, in company with his wife, from his home, has fallen into the hands of a certain fowler [Dr. Duff] in Calcutta. On this, our friend, with some of his relatives, by spreading the net of *Habeas Corpus*, endeavored to rescue the silly little bird from the clutches of the fowler. But the fowler, the white incarnation, seeing this, said to our friends,—'All your efforts are vain, for the little bird has come to 'my house, and I shall endeavor to keep it. I cram it daily with the food of 'knowledge with my own bill; it has already learned to chirp a few pretty 'notes.' The tiger is a fearful and powerful animal, but he can be overcome by sticks and other weapons; but God himself is scarcely able to punish these wolves [the missionaries] that roam the forest wilds."

The writer proceeds in the same style to state that the missionaries are worse than the serpent, the sword, disease, and death itself; but four days thereafter is in great joy, for there is every prospect of the opposition school being started at an early day. "We are informed", he writes on the 20th of May,—

"That the above school will be opened on the 1st June next. What a joyful day will that day be to us, for on that day a weapon will be found by which the insidious efforts of the missionaries will be destroyed: for when a free school is established by the Hindus the poor children of the destitute will no longer be exposed to destruction by the mad freaks of the missionaries! Then will the sorceries of Dr. Duff, the greatest alligator [devourer] among the 'padris', be destroyed. O thou first of June, haste thy speed and come! at thy approach all Bengal will rejoice."

The school so welcomed has had a very curious and instructive history. To it we would like to devote a paragraph or two in the present connection.

It was established by a Calcutta millionaire named Moti Lal Sil, who had risen from a street hawker or *box-walla* to be

one of the richest merchants in Calcutta. On the 1st of March, 1843, the school was placed under the entire control of the Jesuit teachers of St. Xavier's College, for three reasons:—they were the great opponents of the missionaries,—they made no attempts to Christianize their students (at least so they said, and so they promised),—and they had the reputation of being good teachers. The number of pupils was to be limited to 500, and a polytechnic school was to be attached to it. Time would soon tell whether the Jesuits were good teachers; but we believe the vows of their Order will not allow their acting "apart from their religious "tenets and their efforts in the cause of the Faith", as they promised to do in this case, and as they are still understood to promise in the case of all those who wish their children to receive secular instruction apart from the religious. They are solemnly bound to make all their efforts subservient to the extension of their Church's power, and this object is most undoubtedly pursued. Their history, if it proves anything, proves this. Their promises given, therefore, in the face of the most sacred and solemn vows, are no real security, and have never proved such in experience. Moti Lal was, however, satisfied with the promises. He knew nothing of the vows. He therefore put his school under them. But he was soon undeceived. The partnership was dissolved in September, 1844. Great provocations had, it was asserted at the time, been given to the Babu in various ways, and after long forbearance he felt compelled to cut the connection.

"Their mode of tuition too was disliked; it consisted too much of that which is so common in their own schools, gesticulations and other dramatic nonsense; the progress of the pupils being retarded, and their valuable time wasted for nought. The more immediate cause of the transfer of the College from the Jesuits arose from their repeatedly causing the younger boys to partake of their own eatables, in spite of solemn pledges to the contrary on their own part, and of frequent warnings on the part of the founder. Moti Lal Sil wrote to the Rector of St. Xavier's complaining of these proceedings, and was coolly answered in a shuffling and evasive note, which so shook his confidence that he declared the connection as dissolved from that date."

For once the wily Jesuit had been defeated—the Bengali Rothschild of 1844 had been more than a match for the disciples of Loyola. But they have recouped themselves by a most decided victory upon the Bengali Rothschild of 1878, to the tune of Rs. 20,500—Rs. 20,000 for their Calcutta Orphanage, and Rs. 500 for St. Xavier's College. Moti Lal Sil has escaped canonization, but Kisan Mohan Tagore is fairly on the way towards that high honor. Another thing became clear—that the Jesuits possessed no special aptitude for teaching Bengalis. Their first attempt had failed; and so, we believe, has every attempt since, in spite of all protestation to the contrary. The number of the pupils in Sil's College fell off from 300 to 130, of whom not more than 100

were in daily attendance. But the Jesuit education has all along been distinguished for the exclusion, comparatively, of all those elements of education which make man a thinking being, and for the acquisition of those things that tend to make boys showy and exhibitory.

Three months after this, while Calcutta society was still interested in these Jesuits of St. Xavier's, Dr. Duff delivered a most remarkable lecture on the Order, morality and practices of the Jesuits, in which, after tracing very rapidly the rise, progress, dissolution and revivification of the Order, he pointed out and proved very conclusively their immoral principles as exhibited in the writings of several of their principal and acknowledged casuists. He indeed proved the system to be what he called it—a *system of devilism.* He specially appealed to Christian parents not to imperil the souls of their children by confiding their education to Jesuits. The lecture was soon after published, and had a very extensive circulation. It would be well if it were republished in India at the present time.

But to return to Moti Lal Sil's College. It will be remembered that in 1845 the number of converts in connection with the Free Church Institution had become so large, and the converts belonged to such respectable castes,—almost all Brahmans,—and to respectable positions in society, that the Hindu community was shaken to its very foundations, and it was resolved to set up an opposition school or college.

The two great *Sabhas*, or Hindu religious societies, and all the wealth and talent of the native community, were engaged to raise an institution which should quite eclipse the Free Church Institution, as well as all other missionary schools. Three lakhs of rupees were to be the minimum with which its promoters were to be satisfied. The funds did not, however, come in so abundantly as was expected. So when the 1st of June came round Sil's College was opened; with no change save that it was made a free college, no fees charged, and that a Christian teacher resigned because of its change of principles. Besides, the babus quarrelled among themselves. Moti Lal insisted that the college be called "Sil's College". The dignity of some of the others was offended. The protesters were resolved on building another college for the same purpose. These, again, divided among themselves about the heading of the subscription list—some insisting that the word *Iswar* ('God') be the word; another party demanded the name of the popular Hindu god—*Hari;* while a third party, the more bigoted, would not be satisfied with anything short of *Hari* with all his honorable titles. These were the men—beef-eating, brandy-drinking, bigoted Hindus—who were to set up a college to take away all the students from the Free Church Institution. Circulars were issued forbid-

ding parents, on pain of excommunication, to send their children to any missionary school. The effect was the removal of some fifty boys from the Free Church Institution, and the raising of the number in the new college to 300 or 400. The subscription list for the second college rose to Rs. 32,000, and a monthly subscription of Rs. 400—far below the required three lakhs for a school building whose establishment would cost Rs. 1,000 monthly. Great rejoicing was made over a Bengali lady who had given Rs. 100. The editor of the *Patrika* stirred his countrymen by remarking "that the oppressive missionaries" were looking on in momentary expectation of the failure of the scheme; and he was not far wrong. "So the missionaries," said he, "like the "dark-colored deadly cobra, if not now thoroughly subdued, "will not delay for a moment to cause our children, by violence "or by fraud, to drink in the virulent poison of the religion of "Christ. It would have been better never to have roused the "wrath of the enemy than having done so to shrink from the "contest. But what need is there for all these apprehensions? "Our plans are well laid, our means are secured; now all that "is required to ensure success is to engage with heart and soul "in the work." Kali Kumar Das, a determined enemy of Christianity and atheist, followed up these appeals in the columns of the *Hurkaru* in a totally different strain. After asking his countrymen why it was that their sons became Christians and disregarded the domestic ties, left their ancestral paths and followed that of the missionaries, who so effectually won the affections of their children, he proceeds to answer in these taunting words:—

"The reason is obvious: the missionaries are superior to you in every respect; they advocate the cause of a better religion; their minds are better informed; their moral sentiments are better cultivated; they are more persevering; they are bolder; they are more sincere lovers of freedom, knowledge and virtue than you are; and they more earnestly wish the good of your country than even you yourselves do. While you revel in luxury and pleasure, they devise plans for the moral and intellectual improvement of their species; while you are lying on your sofas with flatterers around you, they are engaged in the communication of knowledge; while you are spending your money in *pujas* and *natches* and in distributing gifts among depraved Kulins and Brahmans, they are erecting schools and encouraging the learned and virtuous; while you do nothing substantial for your country's good, they endeavor to reform your country; and while you do not condescend to succor the helpless and impoverished among your countrymen, they are seeking the welfare of all classes of your community. . . The motives which have led you to your present resolution are very apparent: your pride is touched. . . No cause can prosper when the motives which have led men to espouse it are so unmanly."

His countrymen professed to be quite determined on raising the three lakhs, and a site for the "New Hindu College" was selected on the north-east corner of Cornwallis Square, or Hedua (*weeds*) Tank, which it was proposed should be

changed to "Tank of Holiness", and then there would be "no "place in Hindustan like Hedua Tank." But nothing came of all this. The second college was never built. The subscriptions were never paid, or, if in some cases paid, they were returned. Sil's College goes still on in the quiet and even tenor of its way, supported by the endowment of its founder. The Free Church missionaries continued to be encouraged from time to time, from that day to this, with accessions of converts, the result of their labors; but the great Hindu conspiracy was broken, never to be reorganized as in 1845. Dr. Duff's system has been called in question frequently by Christians of all denominations, as either not right in principle, or not successful as regards spiritual fruits. Shortly after he left India there was a very great opposition raised against it within his own Church. Then it was that his successors in Calcutta thought it right to collect and compare the statistics on the subject. They published a pamphlet, of which I had occasion lately to write as follows:—

"The Calcutta Free Church missionaries began by informing the public that to advocate teaching to the exclusion of preaching would be contrary to their convictions, as well as to their practice. But to permit their friends to suppose that the one-sided advocacy of preaching which prevailed then, and which the *Statesman and Friend of India* of late encourages, has any solid ground in reason or fact, would be opposed to their sense of truth and right. For they believed, as we now believe, that such one-sided advocacy would prove hostile to the interests of Christianity in India—a cause much dearer to them than any mode of operations with which they or others might be identified. They were quite as ready to vindicate the cause of preaching as of teaching. They approved of Medical Missions, as in Pachamba; of those in which mechanical skill is employed by the Free Church, as in South Africa; in short they thought that there were many methods, all justifiable in themselves, by which missionaries might commend the Gospel and advance the cause of Christ. And they were convinced that nowadays it was not so much among workers in the field as among theorists at home, and, we may add, abroad in editorial chairs, that partizanship exists. Though they knew that statistics, when rightly looked at, told in favor of teaching to an extent surprising even to those engaged in it, they did not infer that all missionaries should devote themselves to education rather than to preaching in the bazars; still they had hoped that it would be inferred by all reasonable men that educational operations ought to be continued and prosecuted with the utmost vigor."

With regard to the very period under review, and indeed of the whole of the time included in Dr. Duff's Indian career, an earnest and indefatigable missionary who devoted his life to vernacular preaching in a sister mission—the Rev. T. Lessel, of the London Missionary Society—says:—

"If we are to compare the respective results of the two plans for the last thirty years, I am constrained to allow the results preponderate in favor of our educational institutions. Our preaching missionaries have been faithful, indefatigable men, and not behind, in preaching power, the European agents of any other denomination; yet such has been the result in Calcutta."

We referred above to Dr. Duff's connection with Sil's College. There is scarcely an institution in Calcutta with which he was not more or less connected. He was ready to help all whose objects were good. The help he gave the Doveton College and Parental Academy deserves very special treatment. The present Calcutta High School is an offshoot from the Doveton College, of not more than eighteen months old. In 1845 there was another Calcutta High School, which since then changed its name, became St. Paul's School, and long after migrated to Darjiling. It has had all along to struggle for existence. In 1845 it was nominally a proprietary establishment; others than Episcopalians could be shareholders; and, although the management was in their hands, a few differing from that section of the Church held shares. It was not, however, in a flourishing condition; so a meeting of the shareholders was called; and, Dr. Duff being the only non-Episcopalian shareholder present, the majority, Dr. Duff protesting, resolved to transfer the buildings and funds to the heads of the Episcopalian Church. Thus Dr. Duff's share and those of all other non-Episcopalians in the school were forcibly taken from them; and the last links of Christian union, as far as that school was concerned, were broken up. The *Advocate*, of Calcutta, remarks that "the spirit of a Corrie "and a Thomason would have paused ere they had been parties to "any rule which would have excluded from the control of the "High School one of the most efficient friends of education, and "one of the most catholic-spirited Christians of India—Alexander "Duff."

Our Episcopalian brethren of the High School could not have been punishing him for the part he had taken in the arbitration between the Episcopalian Society for the Propagation of the Gospel and the London Missionary Society? Unfortunately differences do arise sometimes between the various societies in the mission field. Such did arise in 1843 between these two societies. The representatives on the spot could not come to an understanding with regard to the facts of the case. So the L. M. S. proposed to submit the matter to three arbitrators, one of them to be the Rev. Dr. Yates, of the Baptist persuasion, the second Dr. Duff, a Presbyterian, the third to be an Episcopalian. Unfortunately the S. P. G. did not enter into the arrangement, and no Episcopalian was appointed. Drs. Duff and Yates were, however, pressed to investigate and report. In the expectation of helping towards an amicable settlement of the points in dispute, and inasmuch as their opinion was not solicited in regard to anything personal connected with the conduct or proceedings of the *authorities* concerned, but simply and solely in regard to the precise nature and reality of *certain disputed matters of fact*, to be determined by suitable documentary evidence, they agreed to undertake the

delicate duty laid upon them by their brethren of the London Mission. We record the substance of the decision come to by the arbitrators, not only as facts of history, but as facts which we consider instructive and suggestive. It was this:—

"That, as a Christian return for a truly generous concession, a pledge *was* given by the late Archdeacon, afterwards Bishop Corrie, to the missionaries of the London Missionary Society not to interfere, *in time coming*, with any stations which might be preoccupied by them,—and, without passing any opinion as to the propriety or impropriety of proffering such a pledge at all, that the Society on whose behalf and under whose direction the venerable Archdeacon *officially* acted, was clearly bound, by every principle of rational and moral obligation to preserve it inviolate, *when once made*: that the pledge certainly has *in point of fact* been, again and again, violated by the missionaries of the Propagation Society:—while there is satisfactory evidence, on the other hand, to prove that it has *not* been so violated by the missionaries of the London Missionary Society: that in consequence of this violation of the pledge on the part of the S. P. G. missionaries (a violation which they record simply as an *established fact*, without imputing any sinister intention or design to the parties more immediately concerned) the most serious evils have arisen, alike injurious to the cause of Christianity, to the peace of the missionaries, and to the salvation of the heathen. That, in conclusion, they cannot but indulge the hope that when such Christian men as the then Bishop and Archdeacon of Calcutta and Mr. Pratt come to be fully cognizant of all the facts of the case, they would effectually interpose their influence and authority to secure an honorable fullfilment of any engagements officially contracted by their venerated predecessors, and thus restore peace and harmony to a once tranquil but now harassed and distracted district."

The directors of the London Missionary Society in London complained bitterly of Episcopalian ministers, associated in sentiment and purpose with those who were laboring at home insidiously to undermine the foundations of Protestantism, going forth to India, and there, instead of directing their efforts against the monstrous evils of Paganism, and spending their strength in bringing its perishing victims to the Saviour, setting up their claims to exclusive apostolic succession, and endeavoring to withdraw the confidence and affection of the infant native churches from those who were their fathers in Christ Jesus. With such men or their practices Dr. Duff could have no sympathy.

With the great sister missionary society of the Church of England and its missionaries Dr. Duff was in full sympathy. Many of them were personal friends as well as fellow-laborers. At some of the annual meetings of the Corresponding Committee of the C. M. S. he delivered most eloquent addresses. At the twenty-fourth anniversary,—held in Calcutta, December 13, 1842, —in seconding the adoption of the Report, he spoke at great length on the history and religious principles of the Church Missionary Society being such as all could approve; the truly catholic character of the report, and of the meeting adopting it, being such that a stranger could not tell to what denomination it belonged, from what was said or done; and more especially

the importance of all giving themselves up to the work of missions—chaplains, civilians, military men, merchants, *all.* He drew a glowing picture of the glory and condescension of the Saviour in becoming a missionary to the human race, and concluded by appealing to all whether, after such an instance of condescension, it would not be an honor to monarchs and civilians and military men and merchants to give themselves up to the missionary work.

It was only a few days before (November 11th) that he had delivered a still greater speech, at the twenty-first anniversary of the Calcutta Bible Association. It was a masterly *exposé* of the errors both of Popery and Puseyism. The effect produced on the meeting was powerful, and the speaker, we are told, was more than once forced to pause amid the bursts of laughter around, and his own perception of the absurdities of the systems he portrayed. His peroration was, like all the perorations of his great speeches, magnificent. The speech was published under the title of "What is meant by the indiscriminate circulation of the Holy "Scriptures?" On the 22nd of the same month, at the twenty-fourth anniversary of the Bengal Auxiliary of the London Missionary Society, he seconded the second resolution in another speech, in which he entered on an elaborate and convincing dissertation on the relative necessity of divine and human agency in the work of missions, which he explained by most apt and striking scientific illustrations founded on the mutual action of iron, carbon and fire; the architect and driver of a steam engine; and the fire and water; the shipbuilder, the sailor, and the wind and water, etc.

We have already referred to his speech or lecture delivered at the anniversary of the Christian Tract and Book Society a few months thereafter (March 21st, 1843), on the rise, progress, decay and resuscitation of the Jesuits—a speech replete with eloquence and research, of which it would be needless to attempt an outline. Of it 5,000 copies were sold in a few weeks.

A few days thereafter (April 13th, 1843) he presided at the anniversary of the Baptist Missionary Society, and gave another eloquent speech there. But it was not the large annual religious and missionary meetings alone that he encouraged with his presence, and stimulated with his soul-stirring eloquence. He attended endless committee meetings at which his wisdom and his experience, his readiness to express his thoughts and to draw up minutes and resolutions, were of special service. We well remember how he used to hurry from such to his classes in the Institution, so as not to lose a minute, and how at the close of the day he hurried from his class to such meetings. For it must be borne in mind that he always regarded the daily work in the Institution as the main work to be always attended to. Even when outside work multiplied most, and when bodily weakness increased,

during his last days in India, he regularly taught, three hours every day in the Institution, subjects which demanded a good deal of preparation at home, and concentration of thought in the class-room. Yet he made time to help forward every good work. The months in which the meetings mentioned above occurred, it must be borne in mind, were months in which the Disruption controversy was at its height—when meetings were held with his brethren to consider what steps they were to take, and what influence they were to exert on their fellow-churchmen. These were months of great activity in the Missionary Conference. He gave the Conference Address of April, 1842 (subject—"The freeness, fullness, and sovereignty of Divine "Grace in the salvation of man"); moved the Conference Resolutions of March, 1842, on work amongthe Jews, in whose conversion he took much active interest; wrote the report of the Standing Committee of the Conference regarding the best mode of treating married heathen or Musalmans who chose to repudiate Christian converts, which report was published in the *Calcutta Christian Observer*. At the meeting of March, 1843, he opened the discussion on the question proposed by himself, on which the following resolution was passed:—

"The Conference are unanimously of opinion that plans which, to a greater or less extent, already exist for the rearing of an effective and highly qualified native ministry ought to be more vigorously, systematically and extensively prosecuted; and that when young converts of promising talents and dispositions present themselves, they ought to be placed under the instruction and supervision of a Christian minister or ministers, specially appointed to the office of ministerial training."

At the January (1843) meeting, he, Dr. Yates and Mr. Morton were appointed a committee to draw up a protest against Lord Ellenborough's foolish proclamation concerning the recaptured gates of the temple of Somnath, and the inferences deducible from it. The protest is published, with the names of twenty-three missionaries affixed, in the *Calcutta Christian Advocate* of January 14th. What was protested against was that a Christian Government should pour gratuitous insult upon God by proclaiming to the world that we, Christians, regarded the recovery by our army of the gates of an idol temple, at one time removed by a Muhammadan invader, as a signal mark of God's special favor towards *us*, demanding that we should call upon idolatrous princes and people to join with us in restoring it, with distinguished expressions of respect and honor, to the idol temple from which the Muhammadans had taken it. It is difficult to understand the conduct of Government, more especially when we bear in mind that the gates themselves were regarded as an object of adoration, and thousands of rupees given in to the treasury as offerings made to the gates, and collected by the escort, during their procession to Agra. The proclamation created a vast

sensation at home. Its author was caricatured in a print as "*the hidden Samson*" carrying the gates on his back. There was a talk of his being recalled because of this act of folly. Circumstances favored his not carrying out the orders of the proclamation, and the object of the missionaries was secured.

At the same time Dr. Duff was acting as Chairman of the Society for Ameliorating the Temporal Condition of the People of India, and in this capacity published a report and two series of questions in the papers of the day.

Impressed with the evils of drunkenness,—not only among Europeans and East-Indians, but also among natives,—he early directed his thoughts towards the best way of meeting this evil, alike in the way of cure and of prevention. Cases occasionally got into the public prints, like that of the Raja of Kasim Bazar, the husband of the Maharani who is so widely known for her liberality. The Raja, a young man of twenty-two, fell in November, 1844, by his own hands. Yet, young as he was, and a ward of Government, he was notorious for his habits of intemperance. While under the influence of drink, he subjected one of his dependants to fearful torures, of which he died. The fear of disgrace and punishment because of his crime preyed upon him, so that he took his own life. The case had some resemblance to that of the Raja of Puri, of which the papers have lately been so full.

The missionaries of all churches must have early known that drunkenness was making sad progress among the native population. In March, 1841, a special meeting of the friends of temperance was called in the Town Hall of Calcutta, to take into consideration the propriety of forming a temperance society for Calcutta. The Archdeacon of Calcutta presided, Dr. Duff was the leading speaker, and the Rev. J. Long the provisional secretary. Dr. Duff's speech was an admirable and most correct exposition of the principles of the Temperance Society. The object of the Society was the advocacy of the propriety and necessity of abstaining wholly from the use of ardent spirits; one of the subordinate means for securing the end in view being that individuals be invited and encouraged to sign a voluntary agreement to act in accordance with the declared ends of the Society. There were two classes of members—those who pledged themselves to total abstinence, and those who abstained from ardent spirits only. Attention was soon directed to the sailors, whose drunken habits were stumbling-blocks to the heathen; as temperance societies had proved in an eminent degree handmaids of the Gospel in the South Sea Islands, so they were expected to do in Calcutta also. The soldiers were not forgotten. Dr. Duff went out in the height of the hot season of 1843 (May 23rd) to Dum Dum to lecture the soldiers there on temperance. The rooms were crowded

to excess, and yet for an hour and a half the audience listened with earnest attention to an exposition of the principles of well regulated temperance associations—their basis being shown to be the Word of God, their immediate object the glory of Jehovah, Lord of hosts. In February, 1844, the friends of temperance and of the sailor made a great effort to put the Sailors' Home of those days on a proper temperance basis, just as the friends of the sailor and of temperance have made a similar attempt in 1878. Both attempts failed in the main object, yet their labors were not in vain. Dr. Duff, at a meeting in the Town Hall—

"In his usual eloquent and energetic style supported the cause of temperance societies. He first of all, in a facetious but effective manner, exposed the excuse too often made for the use of spirits, that it was promotive of digestion. He then showed by a detailed description the iniquitous crimping system prevalent in Calcutta for robbing poor Jack of his money, leading him to the abominable haunts of wickedness which are daily increasing in this city, plying him with the pernicious compounds of the punch-houses and liquor shops vended under the name of spirits; then inducing him to desert from the ship and to join another; and, lastly, depriving him of his advance wages, and shipping him off without a sufficient allowance of clothing, and perhaps with his bodily frame debilitated by disease. Dr. Duff made a forcible and touching appeal in favor of the poor seamen resorting to this port, exposed as they are to be victimized by the wicked cunning and insatiable cupidity of punch-house keepers, and their agents and emissaries. It is impossible to convey an adequate idea of the impression which Dr. Duff produced on the meeting, or to give even a faint outline of his eloquent address. But one fact may be stated which he adduced to point out the atrocity of the system he was exposing. Some time ago a vessel of 1,000 tons on her visit to this port was obliged to procure an additional complement of seamen for her return voyage. These extra hands were all shipped from the punch-houses. During the voyage no less than eighteen of these men fell ill and died. The ship carried a surgeon; in addition there were two medical passengers on board. From a *post mortem* examination held by those gentlemen they came to the unanimous conclusion of tracing the loss of the men to two causes—first, the general derangement of their system occasioned by excessive indulgence in the hurtful stuff of the punch-houses, and the want of a proper allowance of clothing; for the want of which, the exposure to the inclemencies of a sea voyage had brought on cramps, spasms, and cholera. It ought to be stated that all the eighteen men who died had been shipped from the punch-houses of Calcutta, while not a single man who originally belonged to the ship met with a similar fate. Before concluding, Dr. Duff very successfully combated the fallacy, which had been alluded to by the Chairman, of the absurd opinion that temperance societies interfere, or were calculated to interfere, with the preaching of the Gospel."

The resolution moved by Dr. Duff was seconded by the Rev. Dr. Wenger. It was an expression of gratitude to God for the success which had attended their efforts to establish a Temperance Home, more especially a Temperance Sailors' Home, to ameliorate the temporal and advance the spiritual interests of seamen visiting the port of Calcutta.

Such efforts and earnest speeches must have had a permanent effect on those who heard them. With the view of showing how

he treated his fellow-laborers, as well as what influence he personally exerted by his eloquence, I may be pardoned for the narration of a few incidents in my own experience. The first time I heard the great missionary was while I was attending my Arts classes in Aberdeen. Addressing the students of both Universities, but more particularly the Divinity students of the Free Church College, he pressed upon us the claims of the heathen world, and more particularly the duty of our making up our mind, before entering the Church as officers in Christ's army, to fight for him under his banner whenever and *wherever* we were called to fight by our glorious Captain. The words of the speaker came home with such power to my heart, and his reasoning told with such force on my mind, that though I had not the slightest intention of ever becoming a missionary, and had not even made up my mind to be a minister of the Gospel, I resolved, if ever I did become a minister, I would hold myself in readiness to obey the Captain's call, to whatever country it might be. When, some eight years thereafter (at the close of 1861), the call came to me, and that in a powerful appeal from Calcutta for men, I could not refuse, but was forced to say "Here am I, send "me." I was soon on the wide sea, on board the P. & O. steamer *Colombo*, approaching the shores of Bengal, where there was not a single soul, that I was aware at the time I had ever seen, save Dr. Duff. And he was not aware that I had ever seen him even. At the Sandheads the following letter, the first of many I have since received with the well known signature, *Alexander Duff*, was put into my hands. It ran:—

"CORNWALLIS SQUARE, 24 *February*, 1862.

"MY DEAR SIR,

"This morning I had the great pleasure of seeing your own name and that of Mr. R. in the list of passengers sent by telegram from Galle. Last week I wrote by Dr. Mackay to your address, Madras. But, as the *Colombo* is two or three days earlier than was expected, I doubt whether my note for Madras will be in time to reach you there. It was, however, my intention to write to you again, and I hope that this will be put into your hands off Kedgeree, at the mouth of the river. I can only say that a cordial welcome awaits yourself and Mr. R. The promptitude with which, in the end, you both proffered your services in our time of need gives you the highest claims to our grateful obligations. The steamer may reach Garden Reach, below Calcutta, on Saturday next; that is at the distance of at least five miles from my house. In former days I would have been the first to get on board the vessel to welcome and conduct you to my house. But, not being so well able to stand fatigue as formerly (though at present, by God's blessing, my health is greatly recruited), my younger son, who is in a mercantile house here, will proceed to Garden Reach, and will endeavor to be on board immediately, or very soon after the vessel anchors. So do you both keep quietly on board till he finds you out. He will then assist you with your luggage and take you both directly to my house. I think it of importance that you should both at once meet with the native Christians resident here, and be in the immediate neighborhood of

the native inhabitants. After a little while you will be able to judge for yourselves relative to your future and permanent abode. Meanwhile, as you are both unmarried, we can temporarily accommodate you. Fresh from the small cabin of the steamer, you may, for a short time at least, be able to make yourselves comfortable here. At all events, nothing will be wanting on our part to make you as comfortable as we can till you have time to look about and judge for yourselves. Mr. F. has a small room which I doubt not he would be happy to place at the disposal of one of you, but unhappily his house is far away from the native converts and native city. And, as I have said already, my own experience is that it is of great importance to be planted at once in the midst of the natives. Assuring you both of a right hearty welcome in the name of the Lord, and earnestly praying that health and long life may be vouchsafed to you to labor with success in this dark land, I remain, yours very sincerely,

ALEXANDER DUFF.

"*P.S.*—Remember that my son (D.V.) will be soon on board the steamer to receive you."

I need not say that Dr. Duff was equal to his word in the warm welcome he gave to us. I shall never forget how he grasped my hand with both his, how his face glowed with the cordial welcome he was giving to us, on our arrival at his house; the interest he took in explaining everything to us during the fortnight we remained his guests, his cordial introduction of us to the converts the next day; his presiding at the annual meeting of the Doveton College the following day,—and a stormy meeting it threatened to be; his introduction of us on the third day to the Missionary Conference, and the fire and enthusiasm and solemn earnestness with which he opened the subject of the day,—"Wherein consists that wisdom which winneth souls?"

As specimens of the manner in which he wrote to the missionaries placed under him as Convener of the Foreign Missions Committee of the Free Church of Scotland, I give the following:—

"SHANDON, *near Gairlochhead, 8th September*, 1865.

"My dear Mr. M.,—I have been in this quarter for a week, in order to meet and confer with sundry influential parties, but have unhappily been so unwell as to be unable to overtake what I had intended, and so must return to Edinburgh as soon as the doctor will allow me to undertake the journey, which I hope will be in a few days.

"Now this day I have received your letter dated 'Boitakhanna,' but without date, and as this is the Indian mail day in this remote locality, I cannot help acknowledging it, though it be, thus, in literally a few lines. My dear friend, you cannot write to me too frequently, and especially such letters as I have this day received, which has so gladdened my spirit that it has helped the doctor's measures very materially. Praised be God for the contents of that letter! I shall take care that the whole of it appears in the *Record*, for the stimulating of the faint-hearted and the encouragement of all. May the Lord increasingly prosper the work in your hands and those of your brethren! You and they may be encouraged to write to me as often and as fully as you possibly can, seeing that all you write, with the design of informing or edifying the public, is sure to be turned to good account.

The Lord bless you mightily. Kindest remembrances to Mrs. M. and the whole Mission circle.

"Yours affectionately,

"ALEXANDER DUFF.

"*P. S.*—Kindly thank Lal Behari Day for his letter just received, which I shall acknowledge next mail (D.V.)—A. D."

Before I came out to India, I was assured that in Calcutta I would have to do as Dr. Duff pleased, and carry out his plans, whether they were those that commended themselves to me or not. I never found it so. He was always ready to encourage his fellow-laborers in the use of whatever talent they possessed, in the way that commended itself most to them. At least I have always found it so. I found it so while we worked side by side in Calcutta, and I found it so when he directed the operations of the Mission from the Convener's chair in Edinburgh. My work has been, no doubt, mainly Institution work, but I understood all along that if I or any other brother came to the conclusion that we could not serve our Master and our fellow-creatures so efficiently in the class-room, Dr. Duff would be the very last man to stand in our way. The Rev. John Macdonald taught in the Institution, but only the Bible. Dr. Duff cordially put every opportunity in his way to his having as much Bible teaching as he could undertake, and did not ask him to do anything else. John Macdonald writes in February, 1842,—"Duff, Mackay, Ewart and Smith, all of them labor in the same "Missionary Institution. We form a corporation of the most "harmonious kind, walking together in peace, unity and kind-"ness." Then, in addition to Institution work, he encouraged his brethren in other labors that commended themselves to them. I have before me a letter of his, dated "Edinburgh, 28th October, "1869," in which he says: "My dear Mr. M.,—I drop merely "a line to thank you heartily for the publications of yours—"either wholly or jointly yours—which I receive from time to "time. Go on, my good friend—go on. You are engaged in a "good work; and your indefatigable diligence will one day "have its due reward."

I have referred very briefly to Dr. Duff's own literary labors during the period under review. In addition to the speeches and lectures incidentally spoken of above, the most important of his literary labors were his letters on Lord Auckland's Minutes; his anti-infidel tracts, his lectures on the Disruption controversy, and his editorship of and contributions to the *Calcutta Review*, the *Free Churchman* and the *Calcutta Christian Observer*. Of the last we wrote in our first article. The anti-infidel tracts were commenced near the close of 1845. The first was, "Erskine's "Celebrated Speech on the trial of the Publishers of Payne's *Age* "*of Reason*, with Remarks, prefatory and explanatory, by the

"Rev. A. Duff, D.D." The second was Bennett's "Lecture on the "Impossibility of Imposture in the Scripture Miracles, with a few "Remarks by the Rev. T. Boaz." The third tract was "Bennett "on the Jews, with Prefatory Notice by Dr. Duff." Then followed Leslie's "Easy Method with the Deists" and Dr. Bennett's "Infidels Challenged", also with a Prefatory Note by Dr. Duff. The greatest service Dr. Duff did to literature at this time was to assist in the establishing of the *Calcutta Review*, which forms an era in the history, not only of Anglo-Indian, but of Oriental literature. It has undergone many changes since its first appearance in 1844. During the first twenty years of its existence it occupied the ground now taken up by the *Indian Evangelical Review*, and may be regarded as its distinguished ancestor. Not only was it Christian in its spirit and evangelical in its principles, but it was very largely the organ of the missionaries in India. Dr. Duff was one of the three that had the honor of starting it. He most cordially contributed to the first number a valuable article on "Our Earliest Protestant Mission to India", and "from that "time", writes its first editor, Sir John Kaye, K.C.S.I., "he "became a contributor to the *Review*, equally indefatigable and "able." His next article was on "The State of Indigenous "Education in Bengal and Behar"; the third on "The Early or "exclusively Oriental Period of Government Education in "Bengal." The three put together indicate the salient features of Dr. Duff's work as an educational missionary in India, and prove that however much he may have differed from his predecessors as missionaries and as educationists, it was not because he had not studied their plans and modes of operations, and the success which had attended their labors. After these three there followed other articles—on "The Lex Loci, Marriage and "Inheritance," an act which secured to Christian converts for the first time their rights as citizens, and as legitimate children of their parents; on "Vedantism", the first foundation on which the Brahma Samaj built, but which proved a foundation of sand, just as they are now finding the so-called "rock of Intuition"; on "Government Education and Church Endowment of Ceylon", one of the first notes sounded on the Disestablishment question; on "Human Sacrifices among the Khonds", "Eastern Monachism", "Buddhism", etc. His last article was on "Scripture and "Science". He never could see any antagonism between the one and the other. He always believed that Scripture, when properly interpreted, must be in perfect accord with science, truly so called. But he well knew that incorrect interpretations of Scripture and false generalizations of scientific facts were equally common, and that the theologian who condemned science because it did not agree with his private interpretation of Scripture, and the scientific man who contemned theology because it did not har-

monize with his science, were equally rash and equally to be condemned. Time had already shown that many various points on which science and Scripture were pronounced in conflict were really in harmony. Dr. Duff contributed altogether nineteen articles to the *Calcutta Review.* Only three others have contributed a larger number, and these are Sir John Kaye, Mr. Seton-Karr, and the Rev. Dr. Thomas Smith. Dr. Duff also edited nine volumes of it—that is, Volumes III. to XI., both included. In his contributions to the *Calcutta Review,* Dr. Duff appears as a missionary, an educationist, a philanthropist, a scientist, a scholar and a critic. Yet the only work of his own ever noticed in its columns, as far as we can learn from Mr. Furrell's Index to the first fifty volumes, is his *Life and Happy Death of Charlotte Green,* in Vol. XXV.

Dr. Duff's letters to Lord Auckland on his celebrated Minute on education are distinguished for the eloquence of their language, the cogency of their reasoning, the clearness of their arrangement, the accuracy of their facts, and the uncompromising boldness of their tone. In the beginning of this Article we referred to the controversy between the Anglicists and the Orientalists in regard to the Medical College, and how the former gained the victory under the benign Christian influence of the good Lord William Bentinck. Lord Auckland, in his famous Delhi Minute, reversed all this, and advocated a return to the barbarism and errors, scientific and religious, of the ancient language of India, without any pressure from the people, who appreciated the advantages to be acquired through the study of English, but saw little or no good in the study of Sanskrit. Dr. Duff, in his masterly letters published in the *Observer* in May and June, 1841, triumphantly exposed the errors of the Minute. The issue was the adoption of some practical measures which went far to neutralize the force of the Governor-General's unfortunate decision.

In November, 1834, the ministers of St. Andrew's Church, Calcutta, together with "the ordained teachers of the General "Assembly's Mission, and two ruling elders to be chosen annually "by the Kirk Session of St. Andrew's Church," were by appointment of the Church of Scotland constituted into what was called a "Presbyterial Body"—an anomalous corporation, possessing some of the powers of a Presbytery, but destitute of others. It could receive into it no representative elder from the native Church; it could not ordain native licentiates except by a *liberal* interpretation of the Acts of Assembly; it could take no official part in the formation of Kirk Sessions, the licensing or ordaining of preachers, or any other ecclesiastical proceedings in the mofussil districts of Bengal; and it could not, therefore, from its want of a suitable organization, obtain a proper representation in the Indian Presbyterian Alliance, meeting triennially at Allahabad, as at first proposed. Attempts had been made at various times

to have it constituted regularly with full ecclesiastical powers; but in vain;—"moderate" influence at home, and local interests connected with the chaplaincy in India, interfered. This continued as long as the original missionaries remained connected with the Establishment, and after they separated from both the Establishment and the Presbyterial Body, even down till 1873. The Presbyterial Body was organized while Dr. Duff was on his first voyage home. He was, as a matter of course, admitted a member of it on his return in 1840.

When the Church at home had resolved to separate from the State, and surrender all its temporalities—the stipends, parsonages, glebes, colleges, schools, etc.—which it was enjoying from Government, because Government had insisted on interfering in the spiritual jurisdiction of the Church, such as the induction, ordination and deposition of ministers, etc., then the missionaries felt that they had also to decide on their course of action in the matter. In Calcutta they constituted the whole Kirk Session save the Chaplain, who was *ex officio* moderator or chairman. They joined together in asking him to call a meeting. He, however, refused. One of themselves happened to be the moderator, and another the clerk of the Presbyterial Body. So they called a meeting of it, but the Chaplain refused to acknowledge their power to call a meeting. They, however, met and resolved to join the self-disestablished Church of Scotland, which, to distinguish it from the Establishment, was called the Free Church of Scotland. By the secession of the missionaries from the Presbyterial Body, it became altogether extinct, and remained so for eleven years. The old records are lying before us. It is interesting to see the well known signatures of Duff, Mackay, Ewart, Smith and Macdonald abruptly discontinuing, never to appear in those pages thereafter, save that, after four blank pages expressive of the separation between the pre-Disruption and post-Disruption times, Dr. Ewart, as the old clerk of the Presbyterial Body, is called upon to deliver up the records.

As far as the missionaries were concerned, the Presbyterial Body was exchanged for the regular Presbytery, possessing all the powers and functions of a home Presbytery. Scarcely had any event in connection with the Disruption made a deeper impression on the public mind than the announcement that the whole thirteen Church of Scotland missionaries in India had unanimously and unhesitatingly declared their adherence to the Free Church. It greatly strengthened the hands of the ministers and greatly encouraged the hearts of the people, and was the means of deciding many of the hesitating. When Alexander Dunlop, M.P., moved in the General Assembly which met in Glasgow in 1843, that the missionaries be authorized to organize Presbyteries with full powers, it was agreed to unanimously;

and the missionaries were in their turn, when the news reached them, equally encouraged and strengthened. Meantime the adherents of the Free Church in Calcutta had met together and agreed to collect subscriptions and build a church. It was also agreed that Dr. Duff be requested to give a series of lectures on the Disruption controversy. These were delivered to large audiences in the Town Hall of Calcutta, and afterwards printed alike in the *Free Churchman* of Calcutta, and separately. In this connection he was led into a public controversy with Mr. Dealtry, Archdeacon of Calcutta, who had expressed much sympathy with the Mission and the missionaries in the circumstances in which they were placed, though opposed to Free Church principles. The members of the Missionary Conference wrote a joint letter to the Free Church missionaries expressive of their great appreciation of their labors, and deprecating the transfer of the work to any others. The members of the newly organized Free Church at home were very anxious that the Mission should continue without any interruption, and with this view offered to buy for any price the Institution building in Cornwallis Square, built by means of money collected by Dr. Duff himself and his friends at home. But those who remained in connection with the Establishment were resolved not to sell. So, though the old building lay empty for two years, Dr. Duff and his fellow-missionaries had to look out for new premises. Fortunately they were successful in securing one of the most suitable buildings in Calcutta. In it the Institution opened with undiminished numbers—teachers and pupils went with the missionaries, though means were taken to prevent this. The *Prabhakar* (August 11, 1843) writes:—

"It is to be hoped that, as Her Majesty herself has become the head of the Institution, the baneful practice of endeavoring to bring over the youths to the Christian faith by means of instruction will be put an end to; for she, as the mistress and protectress of India, can never consent to the means used for the purpose of converting young Hindu boys to Christianity. Parents will then be able to educate their children without fear of having their religion destroyed thereby; and the children will continue adherents to their own faith. Thus the earth will be filled with the fragrant odor of Her Majesty's good name."

Under this idea the General Assembly's Institution, after the missionaries left it, came to be called "Queen's College", and is so called to this day by the natives. The *Bhaskar* (August 8) is more explicit. It says:—

"The majority of the members of the General Assembly, adhering to the subject-party, have constituted Her Majesty Queen Victoria their head in spiritual matters, and will now act in conformity to her wishes as it regards religion. Seven hundred Scotchmen, however, refused to submit to this, being unwilling to become subject to man's authority in matters of religion, and therefore the Queen has issued orders that not one pice of the General Assembly's money shall be paid out for their support. On this the 700 spiritual free men forsook the wealth of the General Assembly. Thir-

teen of these men are in India (viz. seven in Calcutta, three in Madras and three in Bombay), who will all now leave the educational institutions which were carried on at the expense of the General Assembly, and these Institutions will now become the property of Queen Victoria."

On the 27th of February following, the *Bhaskar* returns to the subject, and announces that,—

"Dr. Duff and his friends will recommence the work of the Institution on Monday next in Mathur Sen's house. The gates of the General Assembly's Institution are now closed, and will remain so till the teachers appointed on the part of the Queen arrive. Our readers will observe that, though Scotland has long been under the sway of the English throne, the Scottish people have refused to acknowledge Queen Victoria as their sovereign in religious matters."

After praising Dr. Duff for his educational labors, the *Prabhakar* of March 8 adds:—

"Were the Saheb thus to labor in imparting knowledge, not for the purpose of Christianizing thoughtless children, but for the high merit accruing from such disinterested efforts, his conduct then would be meritorious indeed, and beyond all praise. But by this single fault of his the whole of the Saheb's virtues are vitiated, and he is become the subject of reproach among the people in general."

The Institution under the new name went on as of old. New converts were added to the Church, and some of the old were licensed to preach the Gospel, and ordained to charges in the Mission, and they took their seats in the Presbytery with equal power and authority with their father, the great Dr. Duff.

I have asked one of them to tell me some of his reminiscences of Dr. Duff. He informs me that his intercourse with Dr. Duff commenced in 1841, soon after his return from Scotland. He was introduced to him, along with half-a-dozen fellow-students, as an inquirer. By the Doctor's arrangement they used to meet in his house three times a week in the evening, for the purpose of instruction and discussion on the subject of Christianity. They used to bring forward all sorts of objections against the Christian religion, and lay them before him for solution. Dr. Duff most patiently heard even the most absurd and foolish objection, and gave a satisfactory reply, if he found that the young man that urged it was sincere. But he was mightily annoyed and gave vent to his feelings if he discovered that any one was attempting to carry on discussion for its own sake and not for truth. His principal aim in the class was not only to enlighten the understanding, but to influence the heart by stirring appeals to the conscience. The meetings continued for six months, and ceased with my friend's baptism. After that, no one would attend, from fear of relatives and guardians. Almost all the young men who attended the class were convinced of the truth of Christianity, and had resolved to embrace it; but unfortunately, with the exception of two, they were prevented, by the fear of man, from carrying their resolution into practice. On the day

on which my friend was baptized, Dr. Duff's house was surrounded by a very large mob, shouting every now and then, and threatening to break into his house, and carry the young man away by force. The defection of a Brahman was regarded by them as a great calamity. While his house was thus threatened, Dr. Duff thought it prudent to convey the young man to Mr. Macdonald's house at Baitakhana, and to keep him there, as being a safer place. Accordingly he ordered his carriage to be got ready. When the carriage was about to start, the mob threatened to break it to pieces, murder Dr. Duff and run off with my friend. Hearing all this, Dr. Duff changed his plan, sent the young man into the house, and, saying nothing, drove off in his open carriage, to show that the convert was not taken away. In about an hour he returned with a detachment of police, by whose help he was enabled to secure the personal safety of the young man. My friend further adds that Dr. Duff was truly a father to all the converts. He wished them well, and sought to promote their spiritual as well as temporal welfare. He did not leave them to themselves after their baptism, but more sedulously endeavored to build them up in the faith by means of holding prayer-meetings with them, teaching them in classes, and exhorting them in private. He helped many of them to obtain respectable situations under Government. With his scanty purse he often assisted those who stood in need of help. He was lavish in his commendation of those who deserved praise, while he was most unsparing in his rebukes of the inconsistent. He was greatly loved, as well as feared, by the converts. He was accessible to the humblest, and largely sympathized with all. My own personal knowledge of Dr. Duff's labors among the converts confirms all this. He had his regular class of converts the morning after my arrival. It was at it that I was introduced to them. To the last day he was in India, he had his regular monthly service with them in church, even after they had got a pastor of their own,

On the 31st of May, 1847, the Rev. Dr. Chalmers died; the chair of Theology in the New College, Edinburgh, filled so efficiently by him, became vacant. A large majority of the presbyteries at home were in favor of inviting Dr. Duff to fill it. The friends of the Mission became alarmed; but Dr. Duff set their minds at rest, by intimating that he could not give up the Mission for home professorial work, but that he would, as suggested by his colleagues, revisit his native land and advocate the cause of the Mission, whose funds were at the time rather low. Besides, from excess of work and the nature of the climate, he needed change. He accordingly, after visiting the various mission stations in Southern, Central and Northern India, left Bombay for home on the 17th of March, 1850.

Here we must leave him. Our space is more than occupied, and much remains to be written of his last ten years in India, and his labors at home and in America.

K. S. M.

CORRECTION.—*In our ignorance of Mr. Percival's being still alive in Southern India, we said in our last, in a foot-note, that the Rev. G. Pearce alone was living of the members of the first Calcutta Missionary Conference. We owe an apology to Mr. Percival.*

ART. IV.—STREET-PREACHING.

A Missionary Conference on paper—concluded[1].

IN resuming at this time, in order to finish, our "Conference" on the subject of Street-preaching, we may spare ourselves the task of making any explanations or writing any preface to the discussion which is now to follow. We may plunge at once *in medias res.* Several replies to our former questions were received too late for publication last April. These we give now; and for the sake of convenience we here reprint the first set of questions:—

1. Is the practice of preaching to chance audiences in public places on the whole judicious, and why?
2. Is it wise to persist in attempts at preaching in localities where the unfriendliness of the people manifests itself in such annoying forms as sneers and taunts, hooting and shouting,—and where a respectful attention to the preaching is therefore often impossible?
3. Is there reason to believe that the result of such efforts is to throw discredit and contempt on both the preacher and his message by making them appear as the objects of public scorn and derision?
4. Is there any reason to fear that the effect of street-preaching under the circumstances just supposed is to repel and harden the minds of the hearers?
5. Is there reason to suppose that the perseverance and patience of a preacher in continuing his efforts under such discouragements will have a beneficial effect on the minds of any?
6. Can any other method of missionary labor be substituted for street-preaching?
7. Do you know any cases of conversion to Christianity which are directly traceable to preaching on the streets?
8. Can you narrate any interesting experiences of your own in connection with street-preaching?

The answers which follow we may as well arrange in the geographical order of their authors' residences, beginning with

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[1] See the Number of this *Review* for April last, p. 231.

the far North-west. Rev. R. Clark, of Amritsar, writes as follows:—

My own views remain the same as those which I have always advocated; namely, that open-air preaching is most certainly desirable, and is indeed, humanly speaking, necessary to the extension of Christ's religion in India; but that it should never be voluntarily carried on in the midst of noisy opposition, which generally may provoke enmity even where before it did not exist. In such cases it is well for the preacher, wherever he can do so, to desist. I have known of many cases where patient continuance in open-air preaching has led to conversions; and where the example of patient suffering of obloquy and contempt has gradually produced great respect for the preacher and for his message. All missionaries are not called to the work of street-preaching; nor have all the special talents and qualifications which are requisite for it. In many cases house-to-house visitation may be advantageously substituted for it; and wherever visits to the learned or the great will be favorably received, opportunities are afforded of more quiet preaching, which the missionary will always thankfully avail himself of. But of the great duty and advantage of open-air preaching, by both European and native evangelists, there can be no doubt at all. Almost all missionaries can at times engage in it; and those whom God has called to give themselves specially to it, should seek in every way to train themselves for it, and should seek also to train catechists and readers for it, in order that their bazar ministrations may not be mere formal addresses delivered from a sense of duty, or be mere vague and random talking, but may be powerful appeals to the minds and hearts of their hearers. Relatively, it would seem that too much time is devoted to *city*-preaching, and too little time to *village*-preaching. We require in North India far more direct and systematic itinerations, and many more missionaries who will give themselves to labor amongst the villagers,—who are often far more hopeful than the people in the cities.

R. CLARK.

From Rev. J. Hewlett, L. M. S., Mirzapur, N. W. P.:—

1. When the Gospel is preached to chance audiences in public places, there is no doubt but that it is heard by some who would not hear it otherwise. This fact alone appears sufficient to settle the question of the judiciousness of the practice. But, on the other hand, the character of the audiences in cities often taxes the greatest Christian wisdom and patience. So that no answer to the question should be deemed satisfactory without taking into consideration the power of the preacher to win a respectful attention from the prejudiced, the disputatious, and the self-conscious amongst his hearers. There is perhaps reason to fear that, with the many mission duties which divide our energies, some of us do not devote all the strength necessary to qualify ourselves for success with such audiences. The best reply, therefore, that I can give to the question is that the practice is judicious when the preacher is the right man in the right place.

2. Though I have practised preaching in the streets of Benares, Almora, Mirzapur, and other Indian cities, I do not remember that I have ever been encountered in this work by "hooting and shouting." So that I

cannot speak from experience on this part of the question. But often captious questions regarding some of the greatest mysteries of the universe, or some of the greatest perplexities of life, have been put to me by various persons in rapid succession, without leaving time for replies, so as doubtless to call forth from the audience "sneers and taunts"; just as attempts were sometimes made to ensnare our Lord by such questions as, "What thinkest thou? Is "it lawful to give tribute unto Cæsar, or not?" "Therefore, in the resurrec-"tion, whose wife shall she be of the seven? For they all had her." It has been my aim, however much I may have failed, to reply on such occasions with the utmost love and wisdom, so as to leave the impression that not conquest in dispute, but making my hearers partakers of everlasting blessedness through Christ, is the object of my preaching. Sometimes I have appeared to meet with some success. At other times the persistence of the disputants has forced upon me the conclusion that they have been employed, in accordance with a practice believed to be somewhat prevalent, by priests and other persons interested in upholding heathenism, to come and break up the audience. In such cases the attempt to continue would be generally to cast pearls before swine. Where prejudice and bigotry have been repeatedly found too strong for respectful attention to preaching, it is doubtless wise, and in accordance with our Lord's command and with apostolic practice, to desist from preaching. But a missionary in whose heart burns a passionate desire for the salvation of souls, as was the case with the apostle Paul, will be slow to abandon any attempt to win the most hostile.

3. There is reason to fear that the result of street-preaching will sometimes be scorn and derision of the preacher and of his message. But street-preaching must be wholly abandoned in order to avoid this sad effect. Our Lord himself was misunderstood and derided when his preaching was met with the question, "Say we not well that thou art a "Samaritan, and hast a devil?" We find that Paul's preaching at Athens was rudely and scornfully hindered. "And when they heard of the resur-"rection of the dead, some mocked; and others said, We will hear thee "again of this matter." Such contemptuous opposition is sure to meet us in preaching to heathen audiences. For we are in India, as the apostles were in the Roman Empire, both "a savor of death unto death," and "a "savor of life unto life." But, in order to decide whether to persevere or not, each preacher will judge of the probability of his succeeding in displacing the scorn and derision by reverence and attention.

4. I have known Hindus and Muhammadans who appeared to delight in being present from time to time to dispute with missionaries before their audiences. The effect has doubtless been to harden the hearts of the questioners themselves. Some of the hearers also may have believed the missionaries worsted. But this is a result to be expected, according to the teaching of the Bible, and should not deter us from attempting to excite within the audience a spirit of true inquiry, since we believe that the Holy Ghost by accompanying our message can overcome the greatest opposition.

5. My own experience leads me to believe that a judicious preacher will rarely fail to impress some members of the most unfavorable audience by the fact that Christians are kind people, and that Christianity is a benevolent religion. Though this is not the end we aim at, surely it is an im-

portant step towards it. I have also known some of the hearers so struck with the unfairness of the cavillers that they have sought opportunities to learn from myself and other preachers the teaching of the Gospel regarding the matter discussed.

6. The varieties of mission work devised and set on foot throughout the country seem all to be useful and fairly successful. The work of street-preaching could not, however, be done by any or all of the others. It reaches a class of people which they fail to reach. Hence no plan yet thought of can be adequately substituted for street-preaching in the present state of India.

7. I have known of several conversions traceable partly to street-preaching, and partly to other coördinate agencies. The same hearers do not appear to attend often enough to learn sufficient about Christianity to lead them to an immediate decision. The chief result secured by this work is the awakening of inquiry, which sometimes, by God's blessing, ends in conversion to Christ.

8. I have learnt much from street-preaching. Nothing, perhaps, has given me such a deep insight into the mental condition of the Hindu inhabitants of the valley of the Upper Ganges as the remarks, arguments and questions put forth by some members of the audiences to which I have preached. It is in this work that I have been specially impressed by the fact that their beliefs, hopes, fears and affections are based upon pantheism, fatalism, metempsychosis and caste. Hence I have endeavored to learn invaluable lessons as to the manner in which preaching should be adapted to convince the understandings and reach the hearts of the people. At the same time the nature of the discussions and the persistence with which they have been carried on have often had a discouraging effect on my mind. I have sometimes wondered whether any good had been done by me or not, or whether I had not done harm. But the end has been a humbling sense of my own insufficiency, and the earnest determination to persevere at the work in complete reliance on the Saviour's grace.

John Hewlett.

Rev. T. Evans, of the English Baptist Mission at Monghyr, Bengal, says:—

1. It is the command of our Master that we should *go to* the people. If preachers in England deem it necessary to preach in the open air, in theatres, etc., in order to get at the masses of the people, how much more necessary *here?* Bazar-preaching, if the preacher has a good strong voice, gives a chance to the women in the houses by to hear the Gospel, and no doubt many do so.

6. I think bazar preaching should be backed up by house-to-house visiting. Sit down at shops and talk familiarly with the people about Jesus.

7. It is true that there may not be many converts made through bazar-preaching directly; but it often leads to conversion by being made the medium through which souls are led to consider the claims of Jesus. It would be well if preachers in the bazar always took Scriptures and tracts for sale, and invited the people to visit them at home and get further knowledge. Bazar-preaching is most useful in calling public attention to

the Gospel; and no doubt it is through it chiefly that the *name* of Jesus has been made known so widely to the people of India; so that the *name* of the Saviour, at least, is thus spread abroad.

Our concern is not so much with *results* as with the faithful and wide-spread *proclamation* of the truth to the masses of the people, whether they hear or scoff. We are to rejoice that the Gospel is *preached*, and preached as publicly and widely as possible.

THOS. EVANS.

Rev. A. C. Duffadar, a native missionary connected with the Baptist Mission in Calcutta, advocates persistence in street-preaching, for reasons similar to those already given by others; thinks that "local hindrances" should not deter a preacher; sees no more reason why Christianity should be brought into contempt now by the persecution of its preachers than in the days of the Apostles; recommends opening Bible-classes wherever practicable; says he knows many good fruits of street-preaching, and mentions one:—

One evening when I was preaching at a certain place, a respectable and intelligent Hindu came and heard me attentively. He visited me several times after that, and was baptized after professing his faith in the Lord. He is now a very steady Christian, and a laborer in the Lord's vineyard.

Next we give the remarks of Rev. J. Phillips, of the American Free-Will Baptist Mission in Orissa:—

1. Yes, as many are thus enabled to hear the Word who, in all probability, would otherwise never hear of the way of life. *Authority*:—"Go out "into the highways and hedges, and compel them to come in". "As ye go, "preach". "Blessed are ye that sow beside *all* waters." "Instant in "season, *out of season*." The practice accords well with the character of the Gospel laborer, who is "a *fisher* of men." The angler seeks his game in all waters. "Go ye into *all* the world".

2. "Wisdom is profitable to direct." Formerly, in Orissa, street-preaching was met by no small amount of opposition, as shouting, hooting, taunts, ridicule, and occasionally more substantial arguments, in the shape of broken pots, brickbats, gravel, stones, etc. All this has long since passed away, and, as a rule, the Gospel preacher is now treated with deference and respect, and often listened to with pleasing attention.

3. Not if judiciously conducted. Much forbearance, self-control and tact are often quite necessary to avoid strife and confusion.

4. Not when the preacher is imbued with the Spirit of *the meek and lowly* Jesus.

5. Yes, I think so, decidedly.

6. Too exclusive reliance may be placed on street-preaching to do the whole work. I would use that as one among any and all their methods whereby a congregation could be secured. Visiting from house to house in the villages is an excellent method for spreading the good news; also *zayat*-preaching, where people can be induced to attend.

7. Can't say that I do, but I am quite sure that a very salutary influence has been exerted thereby; ignorance and prejudice have been re-

moved from the minds of many, who have been awakened to serious thought. Tracts and Scriptures put into circulation in connection with street-preaching, and at markets and festivals, have borne excellent fruit in places where the living teacher has never found his way.

There is now a young man in our Church at Santipore studying for the ministry, whom I first met at our preaching-stand at a *jatra*, in January, 1877. He appeared to be interested, gave heed to the Word, purchased a single Gospel and disappeared. Not long after he came to my house to inquire further, and soon renounced caste and joined the Christians.

8. For many years past I have gone more into the villages and endeavored to cultivate acquaintance and friendship with people at their own houses. In this way I have had many very pleasant and profitable opportunities. Still, I am unable to point to a single conversion as the direct result of this kind of labor. St. Paul's experience as given in 1 Cor. ix. 19-23 is well worthy of our study.

J. PHILLIPS.

Rev. G. Anderson, of the Original Secession Presbyterian Mission at Seoni, Central Provinces, writes:—

1. Street-preaching seems to be judicious, because it testifies that Christianity is suited to all men, without distinction of rank or nationality; it is the only religious instruction enjoyed by the masses; it stirs up the spirit of inquiry, and is the only means by which the Gospel can be approximately preached to every creature.

2. Our Lord authorized his disciples, when persecuted in one city, to flee to another; but under British rule those cases are surely very rare to which this principle could be fairly applied. Moreover, God has often remarkably blessed the labors of Christians in all lands who in the midst of cruel persecution have continued at the post of duty. If the preacher gives up his work because he is taunted and annoyed, his conduct would be misunderstood, and enemies would be encouraged to continue their opposition, and to begin it elsewhere. There may, however, be circumstances in which individuals may think that they ought to give up street-preaching; each one must judge for himself.

3, 4 and 5. I do not think that persistence in street-preaching would lead to public, that is, general scorn and derision of the preacher and his message, nor to harden and repel the hearers, except in so far as the preaching of the Cross is to them that perish foolishness. On the other hand it is the power of God to them that are saved; and we may hope that the prudent conduct of a preacher in such circumstances may have a beneficial effect on many. Probably much of the opposition encountered in some places is due to the fact that, instead of seeking the truth in love, some persons ignorantly insult their hearers, and rail at their religious tenets and practices. Such persons, if allowed to speak in public at all, should always be accompanied by the European missionary, or by some well qualified native agent, whose duty, besides preaching, would be to warn against such imprudence, and otherwise to guide them. In this work there is great need to be "wise as serpents, and harmless "as doves."

6. Street-preaching should be supplemented by other modes of labor; but I know no other which could take its place.

7. There has been no case of conversion directly traceable to street-preaching in connection with this Mission, which has only been a few years in existence.

8. I know a number of persons in this district favorably inclined towards Christianity whose first impressions were produced by hearing the Gospel in bazars and fairs. Such preaching gives mission agents the opportunity of knowing many persons convinced of their errors, who would otherwise remain unknown, and of tracing them to their homes.

G. Anderson.

From Rev. H. J. Bruce, of Satara (American Board), we have the following:—

1. It is, if properly conducted; because it is the only way in which the multitudes can be reached.

2. It is, within certain limits, to be determined by the peculiar circumstances of each case. A calm, dignified persistence will often, perhaps generally, overcome that form of opposition, and give the preacher the opportunity which he desires.

3. So far as I can judge from my own experience, this is likely to be the case only to a very limited extent. On the contrary, as suggested in question 5,—

5. There is reason to suppose that many will have more respect for the preacher, and it may be for his message also, in proportion as they see his earnestness in proclaiming that message.

4. Doubtless, in individual cases; just as the preaching of the Gospel everywhere, and under all circumstances, is a savor of death unto some. This, however, is a result for which the preacher is not responsible. His commission reads, "preach the Gospel to *every creature*."

6. So far as I know, there is no other method of labor that can be substituted for street-preaching.

7 and 8. I have repeatedly had persons follow me on my return from street-preaching and express their conviction of the truth of the Gospel. Whether this conviction has in any case resulted directly in conversion or not, I am unable at present to say.

H. J. Bruce.

We are sorry that we have but two replies from the Basel Evangelical Mission in the south-west. It is a large and successful Mission, containing preachers whose long and varied experience well qualifies them to speak on this subject. Rev. E. Diez of Cannanore, and Rev. L. G. Hanhart of Palghat, however, are the only ones from whom we have heard, though our questions were sent to many others. Mr. Diez's words will be read with the greater interest from the fact that he was the friend and associate of Hebich. He thinks that 'open-air preaching' would be a better title than 'street-preaching,' as it is so much more comprehensive. He says:—

1. With these sublime patterns [those of our Lord and his apostles] for

his guidance, it is not only judicious in, but also incumbent on, a missionary, especially when he has been set apart chiefly for preaching, to seize every opportunity for private or public declaration of the Word. Visiting heathen and Muhammadans in their houses is doubtless on the whole more satisfactory, and promises better success. Nevertheless a witness before chance audiences in public is as well an *open* appeal to the inhabitants of a place as it is the best means of paving the missionary's way to visiting houses. The friendly reception which we experience in the Province of Malabar is doubtless one of the fruits of the faithful open-air preaching which had been carried on by the pioneers of our Mission, headed by our late Mr. Hebich. I have the impression that the degree of friendliness with which the heathen welcome us to their houses is in most cases in proportion to the amount of previous faithful open-air-preaching.

2, 3 and 5. With regard to the unfriendliness of people, we must distinguish well between a decided enmity to the Gospel and an act of self-defence, in case their feelings be outraged through some want of consideration on the part of the preacher, such as preaching too near a temple, or pursuing a polemic course without being able to uphold the statements made, or touching the sores of heathenism with the unsympathetic hand of a quack, instead of showing the sympathy and delicacy of a skillful physician. In the case of enmity—prayer, wisdom, circumspection, firmness and affability will in the long run, no doubt, gain over the adversaries, if not everywhere, yet in many places. Preaching at heathen festivals, and even in markets, some twenty years ago was tough work, and not without danger to life and limb. Our late Mr. Hebich and other pioneers, like Christian soldiers going to the field of battle, went with a holy determination, and prepared, if need be, to meet death. After many a severe struggle, the missionary is now not only considered as belonging, so to say, to the feast, but prejudice has worn away so much that many of the most bitter enemies have turned friends. Although I would say *persevere*, yet each missionary must decide for himself on the course he is to take in each case. Important as it is to compare notes, it is more important still to be a man in Christ, with spiritual weight and power, in order to cope with opposition successfully.

4. The Word of God must become either a savor of life unto life, or a savor of death unto death. Some, therefore, will harden themselves and be hardened. These will ever, as a rule, keep aloof from open-air preaching, as nominal Christians evade going to church. What they would do in times of persecution can well be imagined.

5. The earnest, patient and persevering pleading in spite of obstacles impresses those who can appreciate moral courage and self-denial, but especially half-civilized nations. Should the *contents* of the message fail doing so, the *devotion* of the messenger will arrest the attention of many, and lead them finally to give heed to his pleadings.

6. Open-air preaching should go hand in hand with visiting houses, private conversation, and the many other ways of bringing the Gospel nigh unto mankind.

7. Many a convert owes the first impulse of his conversion to open-air preaching, and to some Scripture portion or tract he may have bought at the time. The influence of open-air preaching at large on the inhabitants of the Province of Malabar ought not to be overlooked. After

attributing a fair portion of the enlightenment and improvement of the people to all the different secular and spiritual, public and private agencies at work, there remains a large balance to be credited to open-air preaching. It is, for instance, only fifteen or twenty years since the last public struggles for upholding the Trimurtis against the living God took place. Now one supreme Creator is acknowledged by high and low, although the people scarcely recollect that they have acquired this knowledge only of late years. The worship of some of the gods imported by the Brahmans has materially suffered, and, though perhaps the daimonolatry may have gained strength, most thinking persons are dissatisfied with heathenism, many well inclined towards Christianity, and others again halt between rationalism and infidelity, reminding us that God has concluded them all under unbelief that he might have mercy upon all.

8. It is certainly encouraging when Hindus or Muhammadans stay for upwards of an hour[1] and longer to listen to different preachers, or when they of their own accord silence turbulent persons.

E. DIEZ.

Rev. Mr. Hanhart writes from Palghat:—

1. The practice of preaching to chance audiences in public places is an old custom in Malabar, and in my own experience I have found it on the whole judicious, because by preaching in the open air people can be reached whom it would be difficult to find a second time, and because on such occasions generally the whole way of salvation can shortly be brought near unto them.

2. Where people generally prove themselves mockers and haters of the truth, I have found it always the best practice to leave such localities for a time, and after a longer or shorter interval to visit them again, when it often happens that people have become more friendly. The work of preaching the Gospel is so very great, and the places where this can be done are so very numerous, that there is indeed no necessity to go always to the same localities; fill all places with the sound of the Gospel, and there will be work more than you can accomplish!

3. It is impossible always to avoid public scorn and derision, but if borne in a humble but manly spirit there is no discredit to the preacher and his message to be feared. But in localities where people purposely are given up to hatred of the Gospel I have always found it the best policy to tell them shortly why we have come, and then to leave them at once. Remaining longer in order to secure justice and honor causes very often exactly the contrary of what we look for.

4. There are always people who will be repelled by the preaching of the truth, because they are of the father of lies, and whatsoever the preacher may say arouses their hatred, as it was in the days of the Lord himself. Nevertheless much depends on the preacher himself, whether he is of a quiet, gentle and humble disposition, or the contrary; if this last is the case —that is, if the preacher is provoking in his manner and speech—the inimical hearer will be yet more offensive, and will harden his heart.

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[1] I prefer short addresses of about fifteen minutes' duration. This helps to keep up the attention of the hearers, and offers an opportunity to each preacher.

5. There is reason to think that in some places humble and patient perseverance will have a beneficial effect on many people; but when the enmity is only increased, leave such localities till a change for the better takes place.

6. By the term "street-preaching" I understand, not only preaching in various streets of towns and bazars, but also preaching at heathen festivals; this, in my opinion, should never be neglected. But the best method of bringing the Gospel home to whole families is the visiting of houses, where those who never can be reached by street-preaching can hear the Gospel—as the higher classes of society, and especially the women. These house visits must be repeated from time to time, and they will not remain without effect.

7. There are cases in our Mission that people hearing the Gospel by open-air preaching have been aroused further to seek the one thing needful. This happened not by immediate conversion, but open-air preaching gave the first impulse to it.

8. Our own experience of open-air preaching is encouraging, though we cannot speak of direct conversions resulting from it; because we find that the knowledge of the way of salvation is thereby more and more spread, and people always hear the Gospel more or less attentively, so that there is reason to believe that some souls have received a real blessing. How often have heathens joyfully assented to the Gospel they heard, and shown a desire to become Christians! but, alas! the bonds of caste and family were yet too strong for them.

L. G. Hanhart.

Rev. Mr. Herrick, of the American Madura Mission, South India, points out, in answering the questions, that it is very important to avoid interference with the regular business and traffic of the people, and with their own religious observances; and also that the chief objects to be aimed at in street-preaching are to "show the nature of sin, its consequences, and the way of escape "from them." He then says:—

1. Yes, in favorable places and under favorable circumstances. People in country villages, when at leisure (moonlight evenings afford favorable opportunities,) will generally give respectful attention to preachers qualified for their work. Much truth may thus be communicated to comparatively large numbers, some of whom would not otherwise be reached. It may be hoped that knowledge thus gained will prepare the way for further instruction, if it does not result in immediate conversions.

2. Not unless the preacher can gain the quiet attention of most of the people assembled, notwithstanding the noise of a few. I should not attempt to preach in places, or among people, where I suppose it would be impossible to gain a respectful hearing from some.

3. I think there is danger of this in cases where such treatment is generally received.

4. The longer a man resists the truth, and the more contempt he throws upon it, the harder will he be likely to become.

5. Patient perseverance on the part of a judicious preacher may be expected to have a good influence upon some who witness it.

6. Not wholly, especially in villages remote from the residence of missionaries and other religious teachers. Conversation with individuals is a most important method of labor. Truth thus communicated will be more likely to make a favorable impression than if heard in a crowd. The missionary should be careful to speak with those who call upon him at his house, and those whom he may meet in the highway or in other places, and should visit the people at their houses to make known the Gospel to them. Buildings under the control of missionaries or native preachers near thoroughfares or places of general resort, in which people may be induced to assemble, are very useful, and may to some extent obviate the necessity of street-preaching.

7. I cannot speak with confidence of such results. I do not, however, regard this as a sufficient reason for neglecting labors of this kind. Like many other methods of labor, they may prepare the way for future results.

8. I have almost always returned encouraged from preaching-tours in the villages, and often from preaching in the streets of the village where I live. I cannot now mention particular cases that have caused this feeling.

After an experience of thirty years, I would gladly do much more work among the people than I have time and strength for.

J. Herrick.

This completes our list of answers to the first set of questions. But, with the view of finishing the discussion we issued a list of supplementary questions, in one of which the subject of the results of Street-preaching was brought out. These later questions were as follows; the first two, we may remark, were published at the conclusion of our former Article on *Street-Preaching* in the April Number:—

1. Should discussion be allowed during street-preaching? If not, how can it be prevented?

2. What results should satisfy the street-preacher? Should he expect results in the shape of immediate conversions? or should he, while striving to effect such, yet be satisfied with that general diffusion of Christian knowledge which this method of labor is adapted to promote?

3. Please offer briefly any remarks which you consider proper on any opinion expressed by any writer on this subject in the April *Review*.

These supplementary questions were sent to all who had furnished replies to the previous list.[1] To the replies sent in let us now attend. We arrange them, for the sake of convenience, in the same order as in the April Number. First, then, comes Rev. Mr. Bowen of Bombay:—

1. I am not prepared to lay down rules for others. I do not suppose that the Head of the Church leads all his servants in the same way. They differ in tastes, temperament, habits and abilities; and I can well con-

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[1] Owing to a reason which it is unnecessary to explain, a few gentlemen failed to receive the third of the supplementary questions.

ceive that the Spirit of Christ may lead them differently with regard to such a matter as engaging in open-air discussions with men of other creeds. For myself, I altogether deprecate discussion in open-air services. For twenty years I suffered it. Good may possibly have been done in some instances; but on the whole it had simply the effect, so far as I could see, of stirring up that feeling of rivalry which is more unfavorable than any other feeling to the perception of the truth. Usually it amounted to this, that a certain number of persons were willing to hear my statement of the Gospel, but two or three others, ambitious of showing off their superiority, brought forward frivolous objections, in answering which nothing was gained. I consider it of great importance that the missionary should become acquainted as far as possible with the state of mind of the people whom he is addressing, in order that he may study adaptation in his presentation of the Gospel. He can perhaps become better acquainted with their state of mind by conversation than by public discussion. But, presuming that he knows those things that really constitute the great difficulties in the way of their reception of the Gospel, I think that he can give them a much clearer account of the Christian scheme in an unbroken discourse than if he engaged in discussion. The missionary should put himself in the place of his hearers, and seek to realize what blocks the way for the truth in their minds. His discourse will then answer many more objections than would have been brought forward by an opponent, without eliciting the spirit of rivalry. There is one difficulty greater than all that a disputant would bring forward, and though all these were answered, that would remain in force; and that is,—men do not like God's ways. They have no desire to part with the idea they have of their own goodness. They value the religion that they profess, not because of this or that supposed excellence, but because they believe that all the religious acts they have performed since childhood constitute so much merit; and because it does not materially interfere with their inclinations. It is not, then, by logic that we can win our way to their hearts; what will win them is the perception of the suitableness of Christ to their need. I have the impression that there should be much more of Christ in our discourses than has usually been the case in past times. The Spirit of God has it for his special office to reveal Christ, and that through the truth. With regard to the means of preventing discussion: refuse to reply to any objection. This can be done civilly, explaining to the party that the midst of a promiscuous crowd is no place for discussion, and referring him to some other place, where he may find you in private. There may be some unpleasantness at first; but when the people see that you are fully purposed, you will then be likely to get a quiet hearing, the noisy ones perhaps withdrawing. If you are willing to speak to men, and if there are men that are willing to hear you, it is certainly but fitting that you should address them without molestation. There is no injustice in it.

2. To feel that he has been enabled to set forth the Gospel intelligently and perspicuously is a thing for the preacher to be thankful for. I do not think that he should be satisfied with it. The Gospel is the means of salvation, and is effective in the degree in which it saves men. I do not think the missionary should be satisfied until actual and immediate conversions wait upon his ministry. I have not seen this in open-air preaching,

but I have not ceased to expect it. I am aware that in the spiritual world, as in the natural, there are periods of prolonged preparation followed by periods of rapid fruition. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the "early and latter rain."

GEO. BOWEN.

From Mr. Rice, of Bangalore, and the correspondent who signed himself *A. B.* before, we regret that we have had no replies. From Ahmadnagar we have the two following,—first from Dr. Bissell, then from Mr. Hume :—

1. In general, avoid discussion as far as possible, for seldom will it be conducted with any fairness. Yet much depends on the character of the audience. In the villages I have had difficulties stated and questions asked which only increased the interest and attention of the hearers, and opened the way for answers just in the line of what I wished to say. We should distinguish between a respectful question and a rude interruption. How can discussion be avoided? Those who can sing, or can take two or three good native singers with them, will often find that a few verses sung will shut the mouth of the opposer, and keep the audience in good humor, so that the preaching can be resumed. Sometimes I have allowed a man to go on with his tirade of abuse, and then quietly said to the people, "This man has given you an illustration of the truth of what I was "saying, that the heart of man is full of evil, and he must have a new "heart or he cannot see God. Could such a talker stand approved before "God?" Or, "This man is demolishing Hinduism faster than I can. "I was telling you about it in words, but he gives you a living specimen "of its evil nature. He is a complete Hindu, and in him you see what "men become by means of Hinduism." Of course, the worse the abuse, the stronger is the effect of this reply. If the opponent is a Brahman or *gosavi*, as is often true, all the better. The zeal of such a man is suddenly cooled when he finds he is only bedaubing himself and his own reilgion.

But where some obstinate ones are bent on occupying the time, and shutting off the preacher, it is impossible to give any rule for dealing with them. Patience and tact may do much to defeat their purpose. If the effort is an organized one and is often repeated, it may be necessary to seek the help of a policeman or higher officer—though only after other means have failed. Sometimes, with a few last words to those nearest him, it may be best for the preacher to withdraw. Declining to continue a contest by unfair means is not defeat.

2. The same results cannot be anticipated on all occasions. Much depends upon the intelligence of the hearers, and their previous knowledge of Christianity. I do not think we can reasonably expect that immediate conversions will always take place as the fruit of a single hour's effort. If such results follow even after many days and weeks of labor, we may be thankful. There are many stages in the course of preparation in the human heart to receive the Gospel. If we can help a man on from one stage to another, though it be not the last, something valuable is accomplished. We should always hope and pray that some of our hearers may be savingly instructed and impressed—that is, may be helped better to

understand the way of life, and incited to seek it. Having sought the Spirit's aid in preparing ourselves and delivering His message, we should be content that the Lord should make such use of our service as will best honor himself. This feeling is the furthest possible from indifference. It admits a large faith in the power of Gospel truth, and sets no limit to the results which God will accomplish through it in his own good time and way.

L. Bissell.

Mr. Hume says:—

1. Not if a missionary finds that it *generally* creates serious confusion. In very large and turbulent communities this may be the case. To prevent discussion in such places, it would be well to adopt, and steadily adhere to, an invariable rule. At the outset and at the close let notice be given that the preacher is not willing to allow discussion on such occasions, but will gladly answer questions at his house, or anywhere in private. Where trouble often occurs, or may be anticipated, a request might be sent beforehand to the police authorities asking them to make arrangements for preserving order at a specified place and time. Above all, the preacher should try to understand the mental condition of those who usually cause disturbance in discussions, and adapt what he wishes to say, and especially the *manner of saying it*, to the mental condition of such hearers. *If he does not wish his hearers to ask him any questions, he should never ask them any.* A preacher of even little experience knows what the stock objections are, and in his preaching he should give the substance of the proper answers to such difficulties. If, as is usually the case, two or more persons form a company of street-preachers, singing may stop discussion; or since it is rather a low use of music to stop the noise of others by making a louder one, to my mind a better plan is for the leader to stop the preacher who has become involved in a discussion, and direct another to take up a somewhat different topic; or to send part of the company of preachers off to some other place, saying in the hearing of all that he will come himself in a few minutes. He can then soon stop, say *salam* and go off, without appearing to have been driven away.

But it must be borne in mind that often[1] men wish to ask questions, *not* for the purpose of creating a disturbance, but for the sake of presenting real mental difficulties. Let the preacher put himself in the hearer's place, and ask himself if he were listening to a religious address on a street from a Hindu or Musalman in which he thought that his cherished opinions were being more or less misrepresented, or false doctrines were being presented (and this is the way in which Hindus and Musalmans often feel on hearing a Christian preacher), whether he would not feel almost irresistibly disposed to ask some questions, especially if he had been more or less formally invited to stop and listen, and whether he would not feel that the fairest and manliest course had not been followed if he was not allowed even to ask what seemed a fair question? It is undesirable that a hearer should not be allowed to ask an honest question, or to feel that

[1] We doubt if this can be said to be the case "often". *Occasionally* would be the better word. Is it probable that such very desirable characters constitute one per cent. of our questioners?—*Ed. I.E.R.*

he has not been properly treated by a Christian preacher. Better than creating such an impression is suffering occasional disorder arising from discussions.

If, therefore, a preacher can ordinarily control, even tolerably, the limits and the heat of discussions, it is undesirable to prohibit discussion in street-preaching, and occasionally he would have reason to welcome it.

But always he should appreciate as far as possible the mental condition of his hearers, and anticipating difficulties which they might naturally feel, should seek to remove them by his remarks. This should be done not only to avoid the possible confusion which a discussion might create, but to save valuable time, and for the psychological reason that it is easier to convince a man if he has not mentally formulated a difficulty, or has not, by expressing it, more or less committed himself to opposing what is being presented. If once a man has in any way taken a stand in opposition to another, he feels more inclined to pick flaws and raise new difficulties than to recognize and admit the truth of what the other says. The skilful preacher can anticipate, and to a large degree prevent, the discussion which an unskilful preacher dreads, and yet himself creates, but knows not how to meet. "Put yourself in his place" is a maxim which we preachers should constantly bear in mind.

2. The parable of the sower is an excellent reply to this question. That parable teaches that, for a spiritual harvest, not only must the truth be faithfully presented, but there must also be a *receptivity* on the part of the hearer. For the want of this receptivity in the great majority of the people of this country, caused by the lack of Gospel light for centuries, much of our preaching—whether done on the streets or in more private places—will be comparatively unproductive, like seed sown upon the wayside. The preacher cannot, therefore, expect many immediate conversions, and he must be prepared to find that what seem to be such will often prove to be like the growth of seed thrown upon stony places, which forthwith springeth up,—"the same is he that heareth the word, and anon "with joy receiveth it; yet hath he not root in himself, but dureth for a "while: for when tribulation or persecution ariseth because of the word, by "and by he is offended." Still the preacher should remember two other promises about spiritual sowing, viz., Isa. lv. 10, 11,—"For as the rain", etc., ". . . so shall my word be . . . it shall not return unto me void"; and Ps. cxxvi. 6,—"He that goeth forth . . . shall doubtless come again with "rejoicing, bringing his sheaves with him." All is not spiritual seed that is spoken on the roadside. But when a man with the Spirit of God and love for souls in his heart wisely speaks the truth, he should expect as an ordinary result that more or less of his hearers should be more or less intellectually convinced of the truth and importance of what he says; as a less ordinary result, that a few should resolve to examine into the matter more fully; as an occasional result, that some will be convicted of sin, of whom some will ask, What shall I do to be saved? and he might hope that, as a special blessing and encouragement, a man might once in a while be led then and there to accept Christ. Ordinarily he cannot expect more than the first result, and the reason is, not in his unfaithfulness, but in the lack of receptivity in his hearers, for which he is not to blame. Even our Lord's preaching ordinarily had no more fruit.

3. Having written so much I will not add more except to say

that I agree with you in thinking that we cannot infer that every plan of labor described in the Bible is necessarily the best one for India. The distinction between *bazar*-preaching and *street*-preaching made in the last Number by Mr. McLaurin seems to me a proper and important one. I often preach on the streets, but almost never in crowded bazars.

R. A. Hume.

From Haidarabad, Sindh, Mr. Shirt, of the Church Mission, writes:—

1. Whether discussion should be allowed or not during street-preaching is a matter which must rest entirely upon the circumstances of the preacher and his audience. If discussion is altogether avoided, the people soon come to the conclusion that we are conscious of the weakness of our cause. My own custom is to send light-headed, flippant cavillers away with a Sindhi proverb; to treat the more serious objectors with deference, and to argue with them so long as no temper is shown; but should there be an unseemly exhibition of temper, as is frequently the case with Muhammadans, I invite them not to speak of holy things in such a mood, at the same time telling them I shall be glad to argue quietly with them either in their homes, their shops, or my own house.

2. I do not think we ought to be satisfied with any results short of conversion in any branch of our work; but as a rule it is through the Word received into the heart that conversion takes place, and it scarcely seems likely that a casual audience will even have one man in it possessing a sufficiently clear knowledge of those facts and doctrines which must be laid hold of before there can be any true change of heart. Believing as I do that the Saviour must be known before he can be received, I always feel cheered and gratified at finding that our preaching helps to spread that knowledge; but I cannot be satisfied with anything short of seeing sinners saved, and striving to glorify the Lord that bought them.

Geo. Shirt.

Mr. Seiler, American Presbyterian Mission, Ratnagiri, sends this reply:—

1. From my experience, I would say that it is generally best to put off discussion till the close of one's discourse, and even then it may not be advisable to engage in argument, as the desire of most objectors is to gratify their own vanity, wrangle, and neutralize, if possible, the impression produced by the preacher's discourse on thoughtful hearers. When a question pertaining to the subject of the discourse is put in the spirit of honest inquiry, I willingly answer it. An experienced missionary can discern a captious objector's motive by his manner before he attempts to open a discussion; with such a person I would refuse to discuss, telling him in a gentle but firm tone to pass on and let others listen quietly. If he insisted on a discussion, and I saw that he was gaining the sympathy of the audience, I would withdraw from the place with as much dignity as possible. I cannot say, however, that I have always acted according to this rule.

2. The street-preacher should hope for immediate conversions. Though he may rejoice that God has used him as an instrument for the

general diffusion of Christian knowledge, yet while he is enduring opposition and indignities he so longs to see the seed fall into good ground, that he can hardly be said to be *satisfied* with anything short of a few conversions, at least.

G. W. Seiler.

We have nothing from Mr. McLaurin, of Coconada; so, reluctantly leaving his place vacant, we will see what Mr. Ullmann, of Etawah, N. W. P., has to tell us:—

1. I would say no—if the preacher can *possibly* avoid it; and generally he can, either by anticipating in his discourse questions likely to be brought forward; or, if he has not done so, by politely asking the questioner to wait until the discourse is finished; or by inviting him to visit the preacher's house and have there a quiet conversation. This I find almost always successful. The interrupters are generally persons whose only object is to obstruct the preaching, or to attract the attention of the audience, and to show how cleverly they can bring forward objections, and perhaps silence the preacher. Such opponents, empty talkers, will seldom wait till the close of the discourse, but go soon away, since their object has been defeated. If they do wait, and if I know what most likely they will bring forward, I take up that point in my discourse. If they are not satisfied, I listen, after I have concluded my address, patiently, to what they have to say, and answer it in the shortest way possible, requesting them again afterwards to come to my house, where we can have a nice and quiet conversation. Occasionally, however, I meet with one or another who will not be put off, and I am compelled to stop and hear his objections. In that case I let him say all he has to say, and either answer him briefly and then go on; or, if he does not deserve an answer, I appeal to my audience in such a way as to turn them against the vain talker, which makes him leave the place, or at any rate silences him. Such cases, however, are not frequent. Kindness and politeness are generally effectual.

2. As to the *results* which a street-preacher should expect, the first question is, What do you understand by results? and what results have we, *on Scriptural grounds*, a right to expect? As I understand the Word of God, we have no promise in it that during the present dispensation, and by the use of the present means, before the Lord's coming, we can expect the conversion of the world. The Lord has, as I understand the Scriptures, a certain people in this world, chosen from among all the different nations on earth. God is "to take out of them a people for his "name, . . . upon whom his name is called" (Acts xv. 14-17). The preacher's work consists in preaching the Gospel wherever he has an opportunity. The Lord's people—that is, all those given by the Father to the Son, from among Jews and Gentiles—will be benefited, and they only. "My "sheep hear my voice," said the Lord; and to the unbelieving Jews he said, "Ye believe not, because ye are not of my sheep" (John x. 27, 26). I make the public declaration of the Gospel to all, and leave the convincing and converting effect to the Holy Spirit, who—when, and where, and as he pleases—will bless the divine message to one or another of those given to the Lord Jesus by the Father, in the everlasting covenant. He will either arrest one or another in his evil course, and lead him to con-

sider his ways; or, if on some former occasions this has been done by Him already, He will enlighten him more in the doctrine of salvation; or He will effectually call one or another, if the time of his new birth has come, out of darkness into His marvellous light. In fact, as it was in the apostolic days, and ever since has been, so it will be now,—"As "many as were ordained to eternal life believed" (Acts xiii. 48). And to every other hearer the Word of God is preached for a witness, according to the Master's word, "This gospel of the kingdom shall be preached in all "the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). There is as to the effect of preaching, one way or another, no contingency whatever. There is the command of the Lord, "Go ye and preach the Gospel", and that command we, his servants, have to fulfil. It is my duty, as a missionary, to bring the truth, in such a clear and simple way, and in such plain and correct language, before my hearers, that I may be sure that in an intellectual point of view I have done all I could to bring the message of salvation before them; so that I may be really able to say that I have preached the Gospel to them. And if I have been enabled by the Lord to do so, and to give unto my hearers, or at least to some of them, a clear view of the grand truths of the Bible, and particularly in bringing Christ, the crucified and living Saviour, before them, I thank the Lord for the *success* I have met with in doing the work committed to me by the Master. The remainder—that is, the calling out of his people from among those who hear me, or the making of my words a mere witness of the truth unto them—I leave to Him in whose service I preach the Gospel, and who, by his Spirit, will accomplish his own holy purposes.

Standing thus, as I believe, on Scriptural ground, and cherishing, as I believe, Scriptural hopes and expectations, I never preach in uncertainty nor in vain, as it regards *success*. It is true that, with our natural, *human* feelings and sympathies, we would, if we could, see many thousands, nay, the whole world, regenerated (I prefer this word 'regenerated' to the word 'converted') ; but "the wind bloweth where it listeth, and thou hear-"est the sound thereof, but canst not tell whence it cometh, and whither "it goeth: so is every one that is born of the Spirit" (John iii. 8). And I believe that our *human* feelings, wishes and sympathies ought to come more and more into agreement with the *divine* declarations and sympathies. It is to me an inexpressibly sweet comfort to know and to be sure that Christ shall not only see of the travail of his soul, in seeing many regenerated, but that he shall also be *satisfied*—that is, every soul, not one excepted, given to him by the Father, shall be drawn by the Father, through the Spirit, to Christ; and this knowledge, this certainty, gives me, as it ought to do, confidence and firmness in preaching the Gospel.

J. F. Ullmann.

Next comes Mr. Rouse, of the English Baptist Mission, Calcutta. He says:—

1. Discussion sometimes does good, sometimes harm. A little of it may do good. It will often help to draw a crowd; the people will get interested, when perhaps they might tire of a continuous address from one person. Discussion, too, often suggests appropriate topics for address. A person comes up and after some argument leads on to what seems to him a

"settler"—"If Christ is God, why did he die?" What better opportunity could a preacher have? He can fairly claim that all other topics should be put aside till he has answered the question put to him, and the answer to it is the essence of the Gospel, which people will listen to all the more readily because it is an answer to a question.

Thus there are times when a little discussion may be welcomed. If, however, it goes on too long, and it is evident that it arises from pure opposition, we can fairly say to the people, We have come here to make known to you our religion; if we have nothing but wrangling, no good will come of it, and our object will be frustrated; we therefore decline all further argument.

2. A man ought to be "satisfied" if he does what God bids him do. Let a preacher pray for and hope for conversions as the result of his preaching; but to say that he would never be "satisfied" unless he himself sees such instances, would show a wrong spirit, because it demands of God to do what he has never promised. His promise is, "My word shall not "return *unto me* void," but he has never promised that it shall not return *unto the preacher* void.

G. H. Rouse.

Messrs. Rea, of Gogo, and Harding, of Sholapur, have not replied. Mr. Mateer, L. M. S., Trevandrum, writes as follows:—

1. We have no rule here disallowing discussion during street-preaching. Indeed, when our catechists go out without being accompanied by a European missionary, and fall in with Government officials and other respectable and educated Hindus, they could not evade discussion. Some of them are recognized by the heathen themselves as specially able to meet objections. It seems hardly prudent to make it a rule that there must be absolutely no discussion, as we might seem to be afraid of it. A little controversy, too, sometimes brightens up a native preacher, and puts him on his mettle. It also supplies us with anecdotes and striking remarks, and acquaints us with popular errors and objections. Besides, some of our hearers really desire the information respecting Christianity for which they ask. The class of educated natives who have read modern skeptical or atheistic books in English are not very numerous, so that we hear chiefly the old round of objections to Christianity, which are somewhat easily met if the disputant has any common sense, or willingness to listen fairly.

Yet when I am present with my native assistants I allow of no interruption of a speaker while he is speaking; and I prefer to admit of as little discussion as possible, but, rather, serious and earnest addresses on sin, and the way of salvation through Jesus Christ. When discussion does arise between the catechists and their hearers, I let it go on for a reasonable time, and then generally seek to close it up by a few short decisive sentences. In any case I would never enter into discussion with a man who is evidently a mere mocker. In such a case I would generally refer to the importance of the subjects we are speaking of, and ask the audience for a fair hearing.

2. I think that, till the people have had some training in the knowledge of Christian doctrine and in true morals, we can hardly expect much result in the shape of immediate conversions. This preliminary work

must be done by some one, and to this end preaching seems indispensable. In due time I should expect abundant fruits.

S. Mateer.

Mr. Ramanath Roy Chowdry, of Calcutta, has not favored us with any answer to the second list of questions. Rev. Ganpatrao R. Navalkar, of the Free Church Mission, Bombay, whose letter in the former Article was signed by the letters *A. B. C.*, writes again as follows:—

I have not the *Review* by me, and am not, therefore, in a position to make any remarks on the opinions therein expressed, but I have to make this acknowledgment, which I do with pleasure, that my view of evangelistic services which are at present in vogue needs to be modified to some extent. I was very much pleased with what I saw at a service of this kind held in the American Mission Chapel here, and some of the speakers spoke plainly and forcibly of the distinctive truths of our religion, at which even the Muhammadans, who formed the majority of the congregation, did not manifest any impatience. If such services could be multiplied, we should certainly avoid much of the violent opposition we sometimes meet with in the open streets.

As regards the queries you put in your last circular, I beg to make the following observations:—

1. I would not prevent all discussion; nor would I encourage it, as often those that are eager to argue are ignorant and unreasonable men, whose aim is simply to make a display of their fancied wisdom, or disturb the harmony of our meetings. When the crowd is excited and violent I would never argue; and the best way of avoiding discussion, I humbly believe, is to say to the people that we would see them again, and then hear what they had to say on the point in the address, as they would thus have ample time to consider what had been offered to them. Of course I would say this in good faith. The police are often at hand to keep the crowd from using violence. When the people are of an agreeable nature, and would conduct themselves with decorum, I would permit them to put questions after our addresses are delivered. At our own station we follow this plan:—I and my colleagues stand on the verge of our church compound, and give an address each, and when we are thus engaged we do not allow ourselves to be disturbed by our auditors; after we have thus preached for upwards of an hour, we ask the crowd to follow us to the benches inside the compound, and there, seated comfortably on benches, to converse with us. The eagerness to enjoy a debate, in which the Christian preachers are confidently expected to be defeated, brings in a large crowd; and we often find that our opponents serve us as auxiliaries, who suggest to us interesting points for remark and exhortation, and our after-addresses are longer and more effective than the opening ones. Sometimes we come across men who are really great pests, and do us harm. If silenced in the meeting, they are ready for mischief so soon as the meeting is concluded, and undo any good work that may have been done. One such creature, whose zeal, whether real or feigned, assumes the form of sheer madness, if silenced in argumentation, follows us in the street, assailing us with foul abuse in a violent manner.

2. The street-preacher should assuredly expect results in the shape of conversions, and not be satisfied with a mere general diffusion of Christian knowledge; for he is, in the most emphatic sense, a successor of the apostles,—the model missionaries,—and he must seek the very same kinds of results which the apostles aimed at and achieved. No man who claims the name and title of a missionary has a right to remain satisfied with anything short of substantial results—direct conversions; and he who does not expect and aim at such results has no right to be in the missionary field. But the honest worker laboring for conversions may not attain success, though habitually aiming at it. He should not judge of the value of his labors by their results; for it is God who giveth the increase.

I would observe that the street-preacher, if really desirous of having results in the shape of conversions, should not be content with the addresses he gives in the streets, but adopt measures to secure the results of his open-air preaching. He should make the acquaintance of those who come to his preaching, invite them to his house for private conversation, visit them at their own residences whenever it is practicable to do so, lend them books and tracts for perusal, and convince them by his every-day life and conversation that he is their sincere friend, anxious to do them every possible good. The street-preacher should be a *sádhu*, as every other preacher ought to be—one to whom access is easy, and whose house is always open to every visitor, no matter how poor and mean he may be; and such a man will preach in the street with power and authority. It is neither the social position of a man nor his scholarship that makes him a successful evangelist; it is his loving and earnest life that gives him power and influence. I should not like to be misunderstood when I use the word *sádhu*. I do not mean that the preacher must needs be a mendicant, clothed in rags and living in a dirty hovel; but he must be a man of infinite poverty of spirit, to whom all men—the poor as well as the rich—are equally welcome—who in his intercourse with people is not in the least influenced by considerations of social position, nationality or learning. Such was the late Dr. Wilson, such was also the seraphic Robert Nesbit; neither of whom was a *faqir* in his outward mode of living, but both were emphatically *sádhus* in their spirit and life.

Ganpatrao R. Navalkar.

From Ahmadnagar again, the head-quarters of the American Marathi Mission, Rev. Ramkrishna V. Modak, pastor of the church connected with the Mission at that place, writes :—

1. Discussions should be as much avoided as possible, because they seldom do any good; on the contrary, they do harm, as is well shown in some of the former answers. But sometimes they are unavoidable, for if we refuse to allow them our good audiences are broken up and dispersed by those who want to argue. In my later days of street-preaching I have allowed no discussion in the street, but have invited those who wish to discuss to my house, where I would talk with them. But this I found seldom satisfied them, and seldom would any one come. Formerly my custom was to tell those who would ask questions to wait till I had finished speaking and then I would answer all their questions; but they were generally unwilling to wait, and tried to break up the audiences; so, rather

than lose my audiences, I used to allow a little discussion,—as little as possible,—and have as much more of Gospel preaching as possible. I see no other way.

2. Of course I desire to see results of street-preaching. They are these, in order:—1st, quiet and attentive hearing with a desire to know the truth—this is one great result. 2nd, anxious inquirers into the truth—led to come home to the preacher to learn more thoroughly of the truth. This is a second result. 3rd, persons convinced and converted, and joining the Christian Church with a sincere faith. This is the last and consummate result of street-preaching. I should never be satisfied with less than this. Of course I must have patience to wait till God's time comes for the consummation, and persevere in preaching with faith and prayer. If the desired result does not appear in my own time, it is sure to appear in God's time. —"One soweth, and another reapeth." This is verified in many places. These are the results I would strive for and hope to see.

R. V. Modak.

From Rev. E. W. Parker, American Methodist Mission, Moradabad:—

1. In reply to your first supplementary question I will only state what our custom here has been. We do not, as a rule, allow discussion during bazar-preaching. We sometimes answer a question or two when we are quite through with our preaching. A dishonest and untruthful opponent has great advantage with such a congregation as we usually secure in a bazar, and hence great harm is done by discussions here.

When discussion is desired we usually simply decline to discuss a question of such importance standing in the bazar. But we tell the parties that if they really desire to discuss the question fairly we are ready to meet them at any time and at any place where books of both religions can be at hand, and where we can have quiet and leisure. We always offer to go wherever they may call us with our friends, and discuss as long as they may desire. Or, if they prefer, we will provide a large hall and invite them. This reply always satisfies all except those who desire to give trouble, and these we ignore as far as possible.

During the last year a course of lectures was given in our hall in the city on Christian doctrines, and forty minutes were allowed after each lecture for discussion. From 300 to 500 Muhammadans attended these lectures each evening, and the full time for discussion was taken up by Maulavis. There were nine lectures in all, one of which was on Muhammadanism, and the interest continued till the last. Since these lectures there has been very little disposition to disturb us in the bazar, nor has there been any desire manifested for any more public discussions. We propose during this season to invite them to other lectures, offering opportunities for discussion again.

2. The question of *results* is a most difficult one to answer. In all this work nothing short of the conversion of the people can *satisfy* a missionary. In this city missionaries have been working for twenty years through schools, bazar-preaching, *muhalla* preaching and visitation, and yet we seem to have made very little impression on the city. We work expecting to see the people converted, and when we do not see all we expect we still work on and hope that soon we shall see fruit. When asked

what results we should really expect year by year, I cannot reply. It seems to me, however, that we should expect converts each year from each department of our work. And we should direct all our efforts to that end, and work persistently until the result is attained.

3. Singing with us is a very great aid in our bazar work. People may smile, but they will listen to singing, and a congregation can often thus be gathered in a quiet place, instead of going to a noisy street.

E. W. PARKER.

Rev. Mr. Budden, of Almora, has not replied. We have this from Rev. J. Greatheed, Society of St. John the Evangelist, of Baitul, Central India:—

1. Why should not discussion be allowed? It is most desirable that heathens should state candidly their views and difficulties, and so obtain enlightenment for both themselves and their hearers. However, every missionary knows that for the most part rejoinders are made for the sake of getting a name among their co-religionists, and the rejoinders and questions are very often frivolous and beside the mark; which may have given reason for the question whether discussion should be allowed. However, even if they be frivolous, the missionary should be able to "answer a "fool according to his folly," and so assert the majesty of Christian doctrine. However, in some cases it will be very undesirable that the people's attention should be distracted from the subject on which the missionary has been speaking; it is an old saying that we must sow only one kind of seed. I mean where the preacher has been trying to drive some moral truth home to the hearts and consciences of his hearers; but in that case the missionary should himself, it appears to me, be able calmly and with dignity to waive all further discussion:—"My friends, I have given you "something to think about; I don't wish to go off upon another point."

2. I think the street-preacher should *expect* immediate conversions, as they are known to follow; but the chief result of his labors will be the general diffusion of Christian knowledge. Our blessed Lord's discourses appear to have had a general effect; the individual sinners who came to him seem to have come by some special drawing of the Father (as the sinful woman and Zacchæus), or some special bodily need.

JOHN GREATHEED.

From Rev. D. Downie, American Baptist Mission, Nellore, Madras Presidency:—

1. Under certain circumstances *yes*, but generally *no*. If the preaching partakes of the nature of familiar talk; or if, as is often the case, the preacher is disposed to draw out his audience by questions and answers, he must allow to others what he claims for himself—hence more or less of discussion. But the preacher should take care to keep the discussion within the limit where he feels himself master both of the subject and his antagonist. In a regular discourse or sermon discussion ought not to be allowed.

The preacher to Hindus could generally prevent discussion by appealing to good manners. It is seldom a Hindu will persist in speaking

when reminded that it is not good manners for one gentleman to interrupt another while speaking. If he did, an appeal to the rest of his hearers might be made, and if this failed a quiet withdrawal would be better than discussion with such a person. The promise of a hearing afterwards might have the desired effect, and in the mean time the discussion could be forestalled by shaping the discourse so as to answer the objections, a hint of which, in most cases, could be gotten from the attempted interruption. But no rule can be laid down beforehand by which discussion can be avoided; it must be extempore, to suit the occasion.

2. If it be conceded that the practice of street-preaching is a good one, it should be continued, no matter what the results may be. We commend the faith and patience of our pioneers, who labored on so many years without seeing a single convert. But, with the foothold Christinity has now obtained in this country, the preacher should both look for and *expect* converts as the direct result of his preaching. As to how many sermons must be preached, or just how long we should be content to labor, without seeing converts coming,—of course much depends on circumstances; but among the Telugus I fear I should be dissatisfied if I were not permitted every few months to lead believers down into the baptismal waters as the direct result of our preaching. "General diffusion of "Christian knowledge" and the "subtle influence of Christianity" may do very well for Christian Knowledge societies and educators; but it should hardly satisfy missionaries, heralds of the Cross, preachers of the Gospel, who are sent forth with a commission the very first article of which is "disciple" or "make converts", and to which is joined the precious assurance, "Lo, I am with you".

D. Downie.

Rev. W. Hooper, C.M.S., writes thus from St. John's Divinity School, Lahore:—

1. Discussion should not be allowed ever to become *wrangling* in the street. There are various ways of preventing it, such as appealing to others who may not wish to wrangle; and if there is no other resource, then keeping silence oneself till the wrangler departs is of course effectual. Again, one should never discuss *deep points of Christian* doctrine in the street, but always invite questioners to discuss these subjects in a more private place. But within these limitations discussion should not be refused, and may sometimes do real good; but we ought to be very careful to avoid the desire to *get the victory*, or to *laugh out* our opponents.

2. Most certainly, in this as in every department of missionary work (among the heathen, I mean), the missionary should be "satisfied" with "general diffusion of Christian knowledge," *i.e.*, should never think his labor has been in vain if it please the Master to grant no more results than this.

3. In answer to question 3, I have not time to look through the Article in question again, but I think I have nothing to remark on it, except that the objection of the heathen to "singing the Gospel" is a real one in places where European ideas have not extensively penetrated, but does not exist where they have.

W. Hooper.

Rev. J. Newton, American Presbyterian Mission, Lahore, says:—

1. Most discussions connected with street-preaching are of a most unprofitable character. On the part of the heathen they are conducted mainly by men whose only object is to obstruct the preaching. This is usually shown by the irrelevancy of the questions asked, or of the objections offered. My rule in such cases is to decline discussion. I tell them that my great business is to proclaim to sinners lost the good news of salvation, not to dispute with opposers. The Gospel I bring is God's message of mercy to men. My duty is to deliver the message, whether men will hear, or whether they will forbear. The responsibility of receiving or rejecting the message rests with the hearers. At the same time I assure them that if anyone really wishes to be informed on the points in question, I shall be most happy to converse with him at my house,—answering questions, removing doubts, and explaining everything fully. This often suffices; and the objector, being satisfied that I cannot be turned aside to vain jangling, either makes up his mind to be quiet, or goes away in disgust, thus leaving me to speak in peace to the assembly. Sometimes, however, he persists, either urging his questions, or declaiming against the truth of the Gospel. In such cases I remain silent, and allow him to take his course. His chief aim is to *compel* discussion, but finding at last that his efforts are vain he takes his departure, muttering something as he goes, and sometimes taking the people with him. In the latter case I have simply to begin anew, by collecting another audience, and take my chance of being able to speak this time without interruption.

There are times, however, when the questions asked have a bearing on the subject of the discourses, and are dictated apparently by a sincere desire to be informed. Such questions I think it right to answer then and there, and if a moderate discussion ensues I believe good rather than harm grows out of it. Should it change its character, however, and become noisy or insulting, I refuse to go any further, on the ground that the subject is too solemn a one to be dealt with in that spirit.

Once, I remember, when my doctrine was assailed with violence by a person to whom the audience looked up as a man of learning and of a good social position, feeling grieved at the great dishonor his remarks put on the Saviour whom I preached, I rose silently from my seat and prayed earnestly, in the language of the people, that the man's blasphemous speech might be forgiven. I had no sooner begun to pray than he left off speaking, and so long as I continued, the whole assembly was perfectly quiet. After resuming my seat I found that my opposer had gone away, and when I addressed the audience again all were quiet and attentive. I believe that I was prompted by a divine impulse to offer that prayer. The troubler never troubled me again.

I sometimes avoid an unprofitable discussion in another way. If, for example, when preaching in Urdu to a mixed assembly, composed of Muhammadans, Sikhs and orthodox Hindus, I am assailed by some Muhammadan with frivolous or ill-natured objections, I change the language of address, substituting for Urdu—the language which Muhammadans generally know best—either Panjabi or Hindi, whichever seems most likely to be understood well by a majority of the non-Muhammadans present. This device scarcely ever fails. The Muhammadans know little of the

religious terms and many other words used by Sikhs and Hindus, and are therefore easily thrown off the track of their opposition by the use of these.

2. The immediate aim of every preacher should be the salvation of his hearers; but, failing in this, he should still be comforted with the assurance that his labor, if faithful, will not be lost. Bread cast on the waters may be found after many days, in the conversion of some who at the time seemed to hear in vain. At any rate, a general belief in the truths reiterated by the preacher may work its way gradually into the minds of the people. It is natural for men to begin to regard as true what they constantly hear affirmed. What was at first strange and repulsive ceases to be either repulsive or strange. Hindus and Muhammadans, therefore, who day after day, and year after year, hear the facts and doctrines of Christianity proclaimed with confidence and earnestness by our preachers, will come gradually to look upon them as true, though they should know nothing of the evidence on which their truth rests; and this surely will in the end be a great gain.

John Newton.

Mr. Clark, of Amritsar, has not sent any answer to the second list of questions; but Mr. Hewlett, of Mirzapur, writes as follows:—

1. Most preachers, no doubt, would generally prefer, instead of discussion, the uninterrupted attention of the audience to their attempt to set forth and press home a somewhat complete statement of Christian truth. Probably no certain rule can be laid down so as to prevent discussion in a chance open-air crowd of people of such acute understandings as those of the Hindus and Muhammadans to whom we preach. But this object will be more or less accomplished in proportion as the preacher has command of the means to convince the intellect, interest the imagination, move the feelings, and persuade the will of his hearers. I do not, however, regard discussion in street-preaching as an unmixed evil. Nothing else, it seems to me, would compensate for the knowledge it has given me of the native mind and character. It seems to me, therefore, our wisdom to expect discussion as a certain obtrusion in our preaching, to moderate it as well as we can, and to make the best of it for our own instruction and for that of the audience.

2. It is difficult to see how a street-preacher of the true missionary spirit can be satisfied with his work unless he knows it results in conversions. There seems no reason why God's blessed Spirit should not accompany the Word preached in this country, so as to effect such immediate conversions as have taken place in other countries and other times. Some of our hearers have probably at least as much Christian knowledge as was possessed by the three thousand who were converted at the preaching of the apostle Peter on Pentecost, and by the Philippian jailor who was converted as the apostle Paul directed him, in his fear, to the Saviour. But, as conversions are generally the result of several human agencies under the Holy Spirit's influence, a preacher, though dissatisfied with anything short of seeing souls brought to Christ, will be encouraged to persevere at his work, provided he can feel assured that he does not unworthily represent Christianity before the heathen, but aids in disseminating a true knowledge of it in the minds of some. Such knowledge, indeed, of itself is like the

sunshine which without rain is so often found in this country to wither vegetable life, and inflict great distress. As both sunshine and rain are needed to coöperate for vegetable life to flourish, so the shining of the Sun of Righteousness in the preaching of the Gospel, and the rain of the Holy Spirit in answer to fervent prayer, must unite to convert the heathen into true disciples of the Lord Jesus. Though the delay of the rain of the Spirit is painful and perplexing, yet it is some encouragement to us that the Sun of Righteousness is shining upon the land. Let us be faithful to both of these divine agencies, and conversions will follow, though we may have to wait longer for them than we desire.

JOHN HEWLETT.

From Rev. T. Evans, of Monghyr:—

1. Discussion, if properly and wisely managed, is very useful, for it serves to gain close attention from the people; it gives the missionary a good opportunity to meet and remove many false impressions; it often affords one a fair chance to expose the absurdity of idolatry without being the assailant, but on the opponent's own ground, and by his own suggestion. Besides, if discussion is *not* allowed, the assailant will simply say that the missionary may talk, but he cannot meet objections, nor convince the people by fair argument of the truth of what he teaches. In short he will make the people think that the missionary's cause is *so bad* that he *dare* not let it be tested. Apart from all this, we have the Saviour and his apostles for our guide (the only safe one), and they did not shut up their opponents by saying "We shall admit no discussion," but rather by turning their arguments against them. And I don't see why we cannot do the same.

The best method I have found to deal with an opponent is, first to ask him respectfully to allow me to have my say before he begins to speak, after which he will be in a better position to reply. Seldom or never is this request denied. While he speaks I keep perfect silence, and I let him speak on to his heart's content, and often ask, "Any more? any "more?" When he says, "No", I then say, "Well, now is my turn, and "as I have heard you patiently and silently I expect you to listen to me in "the same manner"—a request he cannot well deny. Conducted in this manner I have found discussion most interesting and profitable. But all depends upon having it under wise and prudent control. Further, no young missionary who is not well up in the language and in the tenets of Hindus and Musalmans should attempt discussion. Let him simply say that as yet he is not able to discuss in a foreign tongue, and the reason will be taken as quite valid.

2. "*Results*" of preaching, *anywhere*, are *entirely in the Lord's hands*, and I think we make a great deal too much of them. What we have to do is to "*preach the Gospel*" as plainly, as faithfully, as lovingly and as widely as we possibly can, and having done that we shall have done all we are asked to do, and all that we are able to do.

Results in the way of conversions is not the only, nor perhaps the chief, object of preaching. Christ is to be preached as a witness of the grace and the power and the love of God, and if we by our preaching can succeed in revealing God through Christ to the people, the great object is gained; and if those who hear will not believe, still God has been

made manifest—which, I think, is the great and first object of all God's dealings with his creature man. Christ came to make God manifest in the flesh, and Paul "rejoiced that the Gospel was *preached.*"

"Satisfied"? you ask. Yes; by all means, be *perfectly* satisfied with a work which belongs to God only, but never be satisfied with our own best efforts, which are full of faults and failings. It is, I think, a thousand pities that churches and societies and secretaries and missionaries are *not* "satisfied" with the slow rate at which God would seem to make converts; so that, like poor Sarah of old, not willing to wait for the "son of the "promise," we take to our own carnal devices, and gather many an Ishmael into the fold—the fruit of impatience and unbelief.

For results let us not make haste, but wait patiently upon the Lord. The direct object of public bazar-preaching *is* "the general diffusion of "Christian knowledge." At the same time it may please the Lord thereby to open the heart of many a Lydia, and to gather into his fold a number of his own elect.

3. The only remark I care to offer on the opinions expressed in your last Number on street-preaching is that I am astonished above measure that any missionary can possibly decry a practice which has both the command and the example of Christ in its favor. I was once told by a venerable and very worthy and "*proper*" brother that it was "not *respectable*" to preach to the common and ignorant mob in the bazar, and there is some cause to fear that the work is disparaged because there is no proper qualification for it; it subjects one to considerable annoyance, and is supposed to be "*infra dig.*"! I entirely disagree with the remarks of our good and wise brother Mr. Budden regarding this subject, nor do I think that they are either sound or Scriptural.

THOMAS EVANS.

Perhaps if Mr. Budden were preparing this Article he would insert an editorial note at this point. But space is limited, and we pass on to Mr. Phillips' answer, from Orissa:—

1. As a rule, no; but, like all other rules, this has its exceptions. When pertinent questions are asked by persons who manifestly are seeking information, better answer as briefly as possible, and proceed. To prevent interruption and waste of time, we often just *talk on,* as though we did not hear the questions raised, putting forth our utmost endeavor to interest the hearers. When this fails to quiet the disputants, they are invited to postpone the discussion for the time, and call at the house, when a better understanding of matters can be had. When all other means fail, and disputants are evidently captious, it may be well to *show them up* and expose their fallacies.

2. Street-preaching, like other departments of our work, is a work of *faith,* and should seek for the highest results, while, at the same time, minor *apparent* success should no more be allowed to discourage effort than the same result in other departments. How many mission schools, colleges, etc., on which much labor and large sums of money are expended, go on year after year, for a long time, without one single convert? Why not as well ask, "What results should satisfy" the school teacher and college professor, as well as "the street-preacher?" St. Paul instructs one

whom he commands to "do the work of an evangelist",—"Preach the "*word;* be instant in season, out of season; reprove, rebuke, exhort *with* "*all long-suffering*, and doctrine." The prophet Ezekiel was commanded, "Thou shalt speak my words unto them, whether they will hear, or "whether they will forbear."

Few missionaries, we imagine, who have a good command of the vernacular, and in whose hearts the love of God is shed abroad by the Holy Ghost given unto us, are in any special danger of becoming tired of street-preaching and giving it up as a hopeless case, even though few, if any, converts are the immediate result. The motto will rather be, "In "the morning sow thy seed, and in the evening withhold not thine hand: for "thou knowest not whether shall prosper, either this or that, or whether "they both shall be alike good."

J. PHILLIPS.

Mr. Anderson, of Seoni:—

1. I do not think that it would be wise in all circumstances to prevent discussion during street-preaching, and especially at its close. Sometimes questions are asked, in answering which difficulties may be removed, and the truth more explicitly and clearly set forth. It is, however, a great mistake to court discussion by declaiming against the false religions of the country, instead of setting forth the way of salvation through Christ Jesus. Such discussions too often divert the attention of the audience from the great truths of God's Word, and of their own spiritual need. When discussion is allowed, it requires to be managed with great prudence. For the most part, cavillers should be told to wait till the conclusion of the address for the discussion of the points which they have raised. The audience will generally support the preacher in such a reasonable proposal, and in all likelihood the cavillers will leave the meeting before he has finished. Much discussion might be avoided if preachers would always be careful to anticipate objections likely to be raised.

2. The street-preacher should set the same end before him as other preachers of the Gospel—viz., the salvation of sinners. In heathen countries, where the knowledge of the Gospel is very little diffused, there is less ground to expect immediate conversions as the result of street-preaching than where it is otherwise. "Faith cometh by hearing, and hearing "by the word of God." There must be, however, some little knowledge of the truth before conversion, but if the heart be divinely prepared for it, that might be communicated in the course of a single address. There is therefore no reason why a street-preacher should not expect immediate conversion as the result of his work. The realization of his hopes depends ultimately on the will of God, who giveth the increase. Should there be no evidence of immediate conversion, however, the preacher is not entitled to infer that his labor has been in vain. Our Lord says, "He "that reapeth receiveth wages, and gathereth fruit unto life eternal: that "both he that soweth and he that reapeth may rejoice together. And herein "is that saying true, One soweth, and another reapeth." Paul also says, "Now he that planteth and he that watereth are one; and every man shall "receive his own reward, according to his own labor." He should be thankful for any token of the divine blessing attending his labors, such as the diffusion of the knowledge of the Gospel, conviction of sin wrought

in any of the hearers, and the spirit of inquiry stirred up in connection with his work. As in nature, so in grace, God generally carries on his work in a very gradual way. It is now the sowing time with us; and we must sow diligently in hope of a blessed harvest to be reaped sooner or later, either by ourselves, or by those who may enter upon our labors.

G. Anderson.

Mr. Bruce (American Marathi Mission), of Satara, strictly represses discussion; this account of his experience will be read with interest:—

1. To the first part of this question I should say, in general, emphatically, *No*. There may be some preachers who are so peculiarly fitted for this work that they may *safely* allow discussion to a certain extent; but, as a rule, I think it involves too great a risk.

As this is a subject in which I have been a good deal interested, let me give you a brief history of our experience at Satara. Preaching in the open streets by a missionary had, I think, never been very much practised at Satara previous to our coming here in November, 1875. It was therefore a comparatively new thing to the people here. Our first efforts in this direction were consequently very trying, being met with the "sneers "and taunts, hooting and shouting," referred to in your second question. On one or two occasions while returning home we were followed for some distance by a pack of noisy boys, who were shouting and laughing, and having all manner of fun at our expense. We expected to receive a shower of stones or dirt, but fortunately nothing of that kind was attempted. I had two native helpers who were well fitted for street work, and who were fearless in danger, and we therefore persisted in our efforts to gain a hearing. During the first few weeks discussion was allowed in our street gatherings, and we were plied with all sorts of relevant and irrelevant questions. A great deal of time was taken up with attempts to answer some of their questions, but we soon found that the questioners cared far less for the answers to their questions than they did for the opportunity to talk themselves. We were constantly interrupted and turned aside from the direct preaching of the Gospel. Sometimes three or four persons would be talking at the same time, amidst a great deal of noise and confusion. Such efforts were so unsatisfactory that we soon adopted the resolution that we would not allow discussion in the streets under any circumstances whatever. It was rather difficult at first to carry out this resolution. The audiences were frankly told why we could not allow discussion in the streets, and all were cordially and repeatedly invited to come to our houses, where we would gladly listen to their questions and answer their objections. But the right of noisy, confused disputation (it was *not* discussion) was not to be yielded without a struggle. There were certain individuals who came daily with the determination to break us down, and draw us into a dispute. They were met with a firm refusal, and when they persisted in their efforts so as to prevent our preaching we would strike up a tune and sing the Gospel to them. But these opposers gradually dropped out of our audiences, and left us in undisputed possession of the field. In a few weeks after we had adopted the above resolution, and had shown our determination to carry it out under all circumstances, tour street audiences became as quiet, as orderly and as well-

behaved as our Sabbath audiences in the chapel. Only occasionally were we interrupted by any one attempting to make a disturbance. We made a good deal of use of music, but it was seldom that we were obliged to resort to singing as a means of restoring order and quiet. Our street-preaching became a comparatively pleasant duty, and we have continued it daily, as a rule, when we have been at Satara, for two years and a half. We have always been very thankful that we were led to adopt and persistently carry out the rule never, under any circumstances, to allow discussion in the streets.

Shortly after receiving your first series of questions we had an audience in which I think you would have been interested. It was similar to what we have often had, but I noted it particularly with reference to your questions. There were about forty persons present, mostly from the middle classes of Hindus. Twelve or fifteen of them, or about one-third, were seated quietly on the ground, as if to make a business of hearing what was said. Those who were standing were equally attentive, although perhaps some of them did not remain to the end. There was no interruption, and we were enabled to preach the pure Gospel to them for half an hour or more, and at the close an invitation was given, as usual, to all to come to our houses for further instruction. Such an audience was certainly more satisfactory than those which we attempted to address when we first came to Satara.

2. We are responsible for the use of means. Results are not in our hands. The preacher should *aim* at immediate results, and should *expect* them in the shape of individual conversions. If, however, he is not permitted to see such results, he should not be discouraged or relax his efforts. The results of wise, faithful labor will appear some time, even though it be "after many days." "In the morning sow thy seed, and in the evening "withhold not thine hand: for thou knowest not whether shall prosper, "either this or that, or whether they both shall be alike good."

HENRY J. BRUCE.

Turning again to the Basel Mission, Mr. Diez's answer is as follows:—

1. Let nobody think me hard. I know from sad experience that there are preachers who have an unfortunate facility in unsettling men's minds and provoking strife. Others may arouse the passions and provoke discussion unintentionally, through want of practice, imperfection of language, or some inadvertence. It is therefore well never to overlook the cause of discussion. Now to the question.

I have heard how *clever* native preachers could snatch up questions thrown into their faces, and interweave the answers into their discourses. This is, however, not to be recommended to average preachers. As a rule, discussion during open-air preaching should not be allowed. Our late Mr. Hebich never tolerated it, and experience has taught me that he was right. It interferes materially with the collected frame of mind required for preaching, tends to lower the preacher in the eyes of the people, and, being contagious, may end in a noisy demonstration. We therefore ask those who have any questions to wait till we have delivered our message. By far the greatest number leave us, impatiently grumbling or otherwise displeased; of those who wait, many forget their questions, or find that

they have been answered during the discourses, or are ashamed to state them. If, however, questions are put before us, we answer them, according to their nature, either fully or in part;[1] in the latter case the questioners are asked to come to our house, an invitation of which they but rarely avail themselves.

2. Every preacher is entitled to look for immediate conversions. But if anything requires to be understood *cum grano salis* this dictum does. How many were the immediate conversions attendant on our Lord's ministry, I would ask? And the three thousand who were baptized on the day of Pentecost, though no doubt immediate conversions, were Jews conversant with the Old Testament, who as pilgrims visited Jerusalem thrice a year, and many of whom must have heard the preaching of Christ on former occasions, as he was in the habit of resorting there and working among the pilgrims. There are not wanting instances of immediate conversion in the New Testament, which court our attention and invite us to reflection. The Lord owns even now prayerful earnestness and compassionate appeals by the power and manifestation of the Spirit, and the conversion of sinners. What concerns the immediateness must be left to God's good pleasure, whose ways with his servants and those who hear them are wonderful and adorable. The different parables of our Lord about the kingdom of God show best the divine and human agencies at work. As a rule, man requires a certain amount of preparation and instruction till he is leavened by the Word of God; or, in another figure, many strokes are wanted to bring down a large tree;—the last stroke fells it, no doubt, but only *after* the other strokes have preceded.

We are thus working in preparing the way for the Lord's coming into the hearts of men. God in his own good time, by his powerful interference and the pouring out of his Spirit, will quicken the impression of years, and bring about the conversion of single individuals and whole nations. Let us not be discouraged when we are not allowed to see much of the full corn in the ear during our lifetime. I know of missionaries, alive or called by the Lord to his glory, whose work of faithfulness and prayer I have now and then had the opportunity of tracing out in the spiritual state of souls or their conversion. May the Word spoken by us come to life in like manner in many to their everlasting salvation!

E. Diez.

And that of Mr. Hanhart:—

1. During open-air preaching discussion should, according to my opinion, never be allowed, because the attention of the hearer is drawn away by it from the subject of preaching. But it must be promised to those who have a real desire for discussion that at the end of the discourse their different questions shall be answered, and discussion can be had. The answers to their questions can also very often be given in the discourse itself. If objections are made by hearers only to show their subtility, I never found it worth while to give any answer.

2. It is very rare in this country that by street-preaching immediate conversions happen; and if sometimes such seem to take place great

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[1] Muhammadans especially know how to ask questions which require circumspection in reply.

care is to be taken that the conversion be genuine. I think the preacher must be satisfied with being allowed to bring the word of salvation near his audience; and as for the fruits, to leave them in the hands of the Lord, who in his own time will show that the labor of preaching is not in vain in the Lord.

L. G. HANHART.

One more answer,—from Mr. Herrick of Tirumangalam, Madura,—will close our long, but we hope not tedious, "conference":—

1. Generally not. If people are inclined to ask questions, sometimes they may be answered at the time; at others, those asking them may be told to wait till the close of the address. Let the circumstances at the time determine the course to be pursued. If persons wish to set up a discussion for the sake of annoying the preacher and hindering his work, the only thing to be thought of is how to prevent the carrying out of their design. If their object is the acquisition of knowledge, give an opportunity for discussion at a proper time and in a proper place.

2. Respectful attention should encourage perseverance in labors of this kind, though nothing but the evidence of true conversion should satisfy the preacher. He should earnestly wish to see immediate conversions, but he can hardly expect to see conclusive evidence at a *particular time* that such has been the result of his labors. The "general diffusion "of Christian knowledge" is of sufficient importance to justify such labors. "One soweth and another reapeth."

J. HERRICK.

As a fitting conclusion of this Article, we give a brief summary of the opinions held by the different missionaries who have contributed to it. Some of the questions were of such a nature that a categorical answer was impossible; and the rest have in some cases been answered by a simple "Yes" or "No", but in others received replies which cannot be so easily classified. We will do the best we can to show the drift of opinion on the several matters brought forward in the questions.

To the first question—as to the judiciousness of street-preaching—thirty-two answers have been received. Of these twenty-eight are in favor of street-preaching, two opposed, and two doubtful,—the latter making the propriety of the practice depend on the manner in which it is carried on. But that goes without saying; no one would ask if it were judicious to preach in an injudicious manner; and doubtless all who upheld the judiciousness of street-preaching, did so on the supposition that only preaching in a judicious manner was contemplated in the question; which was most certainly the case. We think then that we are justified in counting the two conditional answers in with the majority, and in declaring that the vote stands thirty to two in favor of judicious preaching on the streets.

On the second question, the weight of opinion is opposed to persistent efforts in places where the opposition manifested is such as to prevent attention on the part of those who wish to hear. The answers are hard to classify categorically, as their authors have in many cases made them conditional on circumstances; but to say that twelve are in favor of persistent efforts, in spite of the unfavorable circumstances supposed, and sixteen opposed, comes at least near the truth. It must of course be understood that the twelve who have answered affirmatively would use every means to diminish the opposition.

On the third question, as to whether the effect of such persistence in the face of opposition may not be to bring the Gospel into disrepute, and make it ridiculous, opinions are almost exactly balanced; the vote stands twelve yeas to thirteen nays.

On the fourth, whether such persistence will not result in hardening and repelling some, the ayes have it, by eighteen to three; but then *all* Christian effort will have the same effect in some cases, as many of the answers point out. The fifth question too, concerning the good effect of the preacher's perseverance, is answered in the affirmative by nineteen to four. The answers on the sixth question do not admit of easy classification; eighteen express the decided opinion that no other method of work can in all respects take the place of street-preaching, though other methods must be used in connection with that; street-preaching being thus regarded as one means among many—all of which have their important use, and should be employed as circumstances may direct. The wisdom of this opinion will commend itself to all. Twelve mention other forms of work which should also be employed, but, with one or two exceptions, they do so in such a manner as, taken in connection with the general drift of their replies, indicates plainly that they do not advocate the giving up of street-preaching, but merely the use of other means along with it. As to the seventh question, thirteen know of conversions which can be attributed directly to street-preaching. Nine speak of indirect results,—the arousing of attention, the first impulse towards Christianity, the dissemination of Christian knowledge, the preparation for other modes of labor,—or of results which must have been attained, but of which we cannot speak with confidence. These testimonies to the indirect value of street-preaching must be borne in mind when we consider the answers to the second supplementary question below. Five know of no results in the circle of their own experience; yet one of these five, after saying that he cannot mention any case of direct result, forthwith proceeds to give one!

The first supplementary question has reference to discussion during the street-preaching;—should it be allowed, and, if not, how can it be prevented? The answers to the second part of

the question, which cannot be given tabularly, each reader will kindly seek for himself; but the answers to the first part of the question we may arrange roughly under three heads. Nine answers out of twenty-three are distinctly in favor of allowing discussion—not, of course, mere wrangling, or vain babbling, as need hardly be said; that should be prevented; but the authors of these replies would not repress discussion, nor refuse to answer questions asked. Four would not allow discussion at all, and consider it, as a rule, injurious. The opinions of the other ten fall somewhere between a distinct *yes* and a distinct *no,* being modified by such clauses as "generally not", or "not "as a rule; sometimes it may be necessary", or "if it cannot be "helped",—or something to that effect. They regard discussion as a *necessarium malum,* which must be dealt with according to the best wisdom of the preacher, and got out of the way as soon as possible.

There is unquestionably very much of truth in what Mr. Bowen has written above on this subject; and his experience, together with that of Messrs. Bruce, Parker and Hanhart, is both interesting and valuable. At the same time, as we have been reading these replies, it has seemed to us that the method of repression, though it may in some respects work well, is too stern and inflexible to be recommended for general adoption; the methods of the preacher should generally be, not such as are expressed by a rigid and unvarying law, which maintains its inflexibility under all circumstances, but elastic and capable of adaptation to the diverse needs of diverse times. The sentence in which Mr. Hume of Ahmadnagar sums up his answer we here repeat:—

"If, therefore, a preacher can ordinarily control, even tolerably, the limits and the heat of discussions, it is undesirable to prohibit discussion in street-preaching, and occasionally he would have reason to welcome it."

This sentence, we think, expresses the best principle and the wisest for general adoption. Yet preachers must study their individual peculiarities, and everyone must work as he finds that he can work best. One man may most wisely adhere to a fixed rule on the subject; other men may be able to accomplish more if they leave themselves untrammeled.

We come now to the second supplementary question, dealing with the question of results. Twenty-three replies stand upon our pages above. Eight think that the street-preacher cannot rightly be satisfied without seeing actual and immediate results—immediate, not necessarily in the strictest sense of instantaneous, but in the sense of being directly traceable to the agency of street-preaching. Fifteen think that such immediate results cannot often be properly expected, though many of these would hope for them, since occasionally they occur; and others of them would

rest content in the consciousness of duty performed, and leave all results with God. We think the question can be most satisfactorily answered by bearing in mind what street-preaching is. The answers to the sixth of our first set of questions supply useful hints. Street-preaching is far from being the whole of our work. It is only one method among many. All wait upon and help the others; all tend to one common end; in producing that end all are necessary. It is with the missionary as it is with the husbandman. All the different operations of the latter tend towards one end,—the perfecting of the grain,—and all are essential to that. Is it not, then, just as wrong for the missionary to expect immediate results from the use of one means out of the many which are necessary as it would be for the husbandman to expect a large crop if he confined himself all summer to only one kind of work,—say sowing the seed,—and paid no attention to other operations, such as ploughing and preparing the ground, and watering, or caring for the young and tender blade? Many means are necessary to the result we seek; how then can we expect that result to follow the use of only one? Sometimes, it is true, men will be found in our audiences whose minds, for some reason or other, are in a peculiarly receptive state; in some way—we know not how—the preparatory work has already been wrought in them. With them, to hear—even once—is to believe. But how rare such cases are! We can almost count them on our fingers. In by far the greater majority of cases a long process of "spiritual husbandry" is necessary, in which street-preaching may be but the initiatory stage.

An editor's labors are not wholly *pro bono publico*. He himself receives much of the benefit and pleasure which they are capable of bestowing. The preparation of these two articles on Street-preaching, of which we now pen the closing lines, has been attended with much of labor and somewhat of weariness, but if others shall derive from their perusal but a part of the profit and enjoyment which we have derived from their preparation we shall be content.

Art. V.—MISSIONARY EDUCATION.

I.—Christian Missions no Compromise.

By Rev. T. R. Hodgson, C.M.S., Calcutta.

SUPPOSE the motive of Russia in the late war to have been perfectly pure and honest. The case is quite a conceivable one. Setting aside all ulterior designs, her single aim was to deliver the Christian Provinces from the degrading tyranny and oppression of the Turk. She was prepared to make the sacrifice of men and money; her enormous and costly armies were launched into the field, one after the other, some of them doomed to annihilation, and only after a desperate and bloody struggle could she hope to attain her aim. Conscious of the justice of her cause, she was confident of ultimate victory, and needed only to persevere in patience and endurance to deliver a nation from cruelty and wrong. What should we say if, after all these preparations and all these great promises,—if after having half attained her object at the expense of the blood and treasure of her children,—she were calmly to lay aside her arms, fraternize with the oppressor, and throw to the winds the claims of the oppressed, content that the effort had been made, even though it had proved abortive? What would those say of her whose wrongs she had come to right? Would they deem their deliverance accomplished, even though their deliverer was present in the councils of their oppressor? Hardly, I think.

This case, which is purely a supposititious one, will serve to illustrate a phase of thought which is current at the present day with regard to missions,—which indeed is but one phase of a very prevalent tendency of thought and speech with regard to all subjects of a purely spiritual or moral character, with which we have become very familiar of late under the authority of great names and great teachers. I mean that mode of thought and of speech which deprecates the zeal bred of an earnest conviction, which mistakes the assurance of faith for mere enthusiasm, which regards all the questions at issue in a man's spiritual life as matters of compromise. To men of this school Christianity itself is but a system of compromises; what they are compelled to yield in reverence and obedience on the one side they take out in unbelief on the other. When they tell us what, in their opinion, Christianity *should* be, we recognize the picture and the handiwork, but it is none of Jesus Christ's. Pagan philosophers, Stoics, men like Epictetus or Marcus Aurelius, might own

it, and it is to be found any day in any of the newspapers and periodicals which lie on our tables. And if Christian missions form the theme upon which they descant it would be odd if they did not advocate some such stultifying method as the supposed case above mentioned; we are advised to forget our sacrifices, our struggles, the noble army of martyrs who have suffered and bled, and the cause we dare not betray, and to come as soon as possible to a compromise. Are not both sides equally good, and is not each cause equally right?

Five years ago we were told by a very great authority that the hope for the world's future lay in the three missionary religions, Buddhism, Muhammadanism and Christianity; these were the three religions which were alive, and each must take its share in the regeneration of the human race. We were told that religious systems must be reduced to a science and studied as such, and the science of religion was to be the science of the future. Missionaries, of all people in the world, will listen to the words of wise and great men, and no one needs such counsel and sympathy more than they; and I dare to say that Indian missionaries especially owe a debt of gratitude to Professor Max Müller which they owe to very few, both for equipping them for their work, and levelling with such well-directed blows the barriers of ignorance and superstition which oppose their progress. It is not presumptuous to say that the words to which I refer, spoken in a very high place to a highly refined and educated audience, have a flavor of *dilettanteism* about them which they would not have had if the speaker had been a missionary. It may be a mere playing with words to say that religion, properly speaking, is not a matter of science, of mere abstract knowledge, but a matter of the deepest spiritual experience of which a man is capable. You cannot reduce faith and feeling to a system. But it is a very grave matter when Christianity is placed on a level with Buddhism and Muhammadanism, and we are told that the one is as vital an energy, as powerful and as efficacious a force for the elevation of mankind, as the other. If such indeed be the case, then Christian missicnaries are of all men the most miserable. They are living and acting a lie which will rise up and confront them with a fearful retribution; for if Christianity be *not* as they believe and teach it *to be*,—the only means, not only for the elevation, but for the salvation of the human race,—the searching blaze of God's judgment will find them with the lie in their right hand, and the souls whom they have seduced to believe them will rise up as witnesses for their condemnation.

The reason which led me more particularly to refer to a five-year-old lecture is that we have just been furnished with a practical test of the conclusions therein advanced. We are there told that the hope for India is not Christianity, but the

Brahma-Samaj. It is rightly said that Christian missionaries repudiate the work as being none of theirs: they know only too well that its very life consists in opposing Christianity; by this it lives, and if Christianity were to cease out of the land to-morrow Brahmism would die a natural death the next day. Its very phraseology is pilfered from the Bible and Christian books. Dr. Max Müller singles out for special praise, as India's greatest prophet, the present Brahmist leader,—the very man whose conduct so recently caused indignation and shame to every honest Brahmist, too easily led by a specious and glib phraseology to believe he had found a very prophet sent from heaven, but who turns out to be only a very weak and a very worldly man. Brahmism already shares the fate of all compromises. Gradually relapsing into Hinduism, or narrowing into a personal following, it hardly seems likely to fulfill the great hopes so loudly entertained by some. So much for the value of "a worship so pure, so ex-"alted, so deeply human, so truly divine, that every man can join "in it without apostasy, whether he be born a Jew, a Gentile or a "Christian." What kind of a compromise, by the way, would that have to be which would embrace "without apostasy" Jew, Christian and Gentile within its borders? In another place Dr. Max Müller says that the Jews of London and the Parsis of Bombay, stung to the quick by the charge of being non-missionary, have begun to organize missionary effort—which hardly looks as if "Jew and Gentile" recognized their ideal of worship in the Brahma-Samaj. As for "Christians," let the learned Professor himself come to reside in Calcutta, and see if he will attend the services at the Brahma *mandir;* and I am much mistaken if he does not find in the mode of worship, as well as in the present conduct of the Brahmist leader, much more that is "deeply "human" than "truly divine."

It may be that missionaries have listened so long to this kind of advice that they have come, unconsciously to themselves, to adopt and follow it—not perhaps in theory, but to a certain extent in practice. The reasoning and arguments advanced have such an attractive air of large-heartedness and philanthropy about them, they contain so much of that specious philosophy of the nineteenth century, the catch-word of which is "toler-"ance",—a word which comes to us in empty echoes from all sides,—that there is little wonder that men so conscious of their own weakness, and so earnestly alive to the opinions of good men as missionaries, have fallen in with the prevailing doctrines. No man can afford so little to be a mere philanthropist as the missionary. Yet if men persist in calling him by that name, and regarding him in that light, what wonder if he comes to regard himself as such? Mankind appreciate and delight to honor the philanthropist; he is one of whom all men speak well. The

missionary who proselytizes, who is content to win souls to Christ, is quite another character. I do not say that the missionary is not a philanthropist in the truest sense of the word; he is that, and a great deal more. I only mean, what I again repeat, that he cannot afford to be a philanthropist only,—that his work lies in a different direction,—that his love to a man is not a vague and meaningless thing, but love with an aim and a purpose. This is a distinction which men, as a rule, do not see, or if they do they steadily ignore it, and prefer to regard the missionary, and that the missionary should regard himself, in the lower light. If everybody unites in telling a man that his character is of such and such a kind, although he may have the strongest proof to the contrary, he will come to believe it to a certain extent; and it is this kind of thing, I say, which would very soon sink Christian missions to the heathen into a mere compromise, which would lower the high tone of an ambassador for Christ, which would so pare away the distinctive doctrines of our most holy faith, that the time would indeed come when "Jew, Gentile and "Christian" might "without apostasy" worship—they know not what.

One of the first aids which a Christian missionary calls to his side is education. Christianity demands that men should come to the light; ignorance will not aid, but hinder, the spread of God's truth. So long as there is ignorance there is superstition, and superstition is everywhere a barrier which must first be broken down before truth can be imparted. I do not know that the other two religions which we are told may claim in an equal degree with Christianity the honor of being missionary ever realized the immense advantage of getting hold of and training the young, or ever acknowledged it as a duty laid upon them; it is certain Christian missionaries have from the very first; and wherever they have planted themselves they have gathered round them the little ones, and sought to plant deep in them the seeds of a Christian life. If this was not the whole of their teaching, it was at least their end and their aim, and from this purpose they never turned aside to pursue a lower motive; it was not that their pupils should become learned that they submitted to the labor of teaching them, but that they might become better fitted to judge between truth and error, to know how to accept the one and reject the other. There was nothing in this kind of work that the highest type of a missionary need shrink from, since as a means to his one end it was about as direct and plain as could be desired. He was not the being now known as an educational missionary; he was a missionary pure and simple. But who can look at the present position of missionaries with regard to education without noticing how sadly all this has changed in India? Is not the present arrangement nothing less

than a compromise between a sacrificed conviction and an unworthy policy of expediency? It is surely unworthy for men who find themselves in a false position through no fault of theirs to urge the plea that they cannot help themselves and must submit. Had they not submitted to drift with the stream, they would have held their own, and to-day would have offered terms instead of accepting them; but I, for one, believe it not too late to say that the position of missionaries with regard to the education of the country is altogether a false one, and a mistake, and that the sooner they withdraw from that position, and take other and higher standing-ground, the better will it be for this country, for themselves, and for their cause, for it is only delaying what must inevitably take place, and there is proverbially danger in delay.

I am perfectly aware of the arguments which are brought forward in support of the present system by those who uphold it. But these arguments are not the arguments of the founders and pioneers of missionary education in India. This is a distinction which cannot be too strongly insisted upon. On the contrary, the same reasons which led missionaries to found colleges in those days would lead to their abolition in these. *Then* Government was slow to take in hand the education of the people; there was no huge and expensive machinery, like the Calcutta University, reaching throughout the length and breadth of the land, forcing with its vast pressure the growth of an exotic English education, and bringing it within the reach of all, even the very poorest. The missionaries had books for which they wanted readers, they had the Bible and a vast host of Christian polemics—weapons which for their purposes were useless until the people could read them in their own and the English tongue. They needed educated native converts to stand by their side, and go amongst their own countrymen with all the advantages which a high Christian education could give them, and they needed an enlightened public opinion to appreciate the blessings they were ready to bestow, and to pave the way for their reception. These and many others were good enough reasons why they should add the work of education to their many labors, and why they should labor to persuade others that the work was necessary. Besides this there was a new generation of Christians springing up in the land, who would need Christian training, whose very name and calling made it necessary that they should be equal with, if not superior to, the best specimens of Hindus or Musalmans. To provide the means for this was also necessary, and in founding Christian colleges the missionaries thought they had made provision. Will any one who knows anything about the matter say that missionary colleges are necessary for any of these purposes *now?* Government is doing the work of education far

more ably and efficiently than any or all the private missionary societies can do it. It is sheer madness and folly, a useless waste of energy and money, to maintain missionary colleges out of a mere spirit of opposition to Government institutions. It is not necessary now to teach people to read in order that they may be able to read the Bible. Our fellow-subjects of this vast empire appreciate almost equally with ourselves the advantages of a sound and liberal education, and they show that they are willing to pay for it. Many of the ablest and best of our native brethren have received their education not in missionary but in Government colleges; and as for a high-class college exclusively for the children of native converts I am not aware that any such exists. If it be said that missionaries who teach in colleges have great advantages in the way of influencing the minds of their students even in their secular studies, I answer that this is not the purpose for which missionaries came to the country,—that such a mode of imparting Christian teaching is most dishonoring to Christian truth. If, again, it is urged that missionaries do, at all events, teach the Bible in their colleges, it may be fairly answered that the time which missionaries are *allowed* to give to Bible teaching is so absurdly small, as compared with the time required for the other studies, that the argument really ceases to have any weight at all; half an hour out of a whole day's work is hardly a fair division of the missionary's time and talents, when the rest of the day is absorbed in teaching of a purely secular nature. Let it be remembered that *most* educational missionaries are ordained ministers of the Gospel, and it will be seen that this is a compromise indeed; and it behoves that missionaries who have to do with these matters should ask themselves the question—shall this continue?

It cannot be supposed that missionaries wish to support, or in any way lend the slightest countenance to, the godless system of education established by Government in this land. Their aim is to supplement what is lacking in that system,—to counteract, as far as possible, its pernicious effects,—to permeate the country, by means of their colleges, with the wholesome leaven of Christian truth,—to qualify the youth of the country for the duties of life by giving them something more than a merely scientific or literary training. Did they really attain this end, then indeed there would be some justification for the great outlay of money upon their colleges, and the serious drain upon the insufficient supply of men available for direct missionary work. But it is a question whether this end is in any degree attained proportionable to the sacrifices made both of men and money. To what extent do they succeed in their object of supplementing Government education by Christian teaching? The following figures from the Report of the Director of Public Instruction in Bengal for 1876-77 will

help us in ascertaining the answer to this question. From that report it appears that the average attendance of students in Government colleges in Bengal averaged throughout the year 1,001; in Protestant missionary colleges in the same Province the average attendance was 462. That is to say that out of a total of 1,463 students in Government and missionary colleges fully *one thousand* were receiving no Christian instruction whatever—to all intents and purposes utterly untouched by missionary and Christian influences. Not quite half that number may be presumed to have received Bible teaching—as far as it goes, a satisfactory thing; but then missionary colleges, notwithstanding their connection with a godless State education, notwithstanding the compromise they have made. and all the efforts they are making, are shown to have only *half* fulfilled their object. As this report includes the Presidency town of Calcutta, in which most of the missionary societies have colleges, the proportion in other Provinces of the Empire would be very much smaller, and the result still more unsatisfactory.

A comparison of the number of students who have succeeded in obtaining University degrees would give us like results;—but as this is not the purpose for which missionary colleges were established, we pass it by, and go on to see what they are doing for the higher education of the native Christian community, and how far this plea in their favor is a sound one. The following are the figures from the report above referred to:—

	F.A., Dec. 1876.	B.A., Jan. 1877.
Christians...............	12	4
Others	262	111

That is to say, native Christians have benefited by missionary colleges to the extent of 12 students who passed the First Examination in Arts, and 4 who obtained their Bachelor of Arts degree. This, I am far from denying, is a most satisfactory result as far as the higher education of the native Christians is concerned. I only say, if this is urged as a plea for the maintenance of missionary colleges, equal results would be attained by a far less expensive machinery. The higher education of native Christian youths may be thought to be no part of a missionary's work; certainly, ample provision is made for it elsewhere, without taxing the resources of missionary societies, which are small enough even for their legitimate work.

A man possessed of one idea rarely allows himself to drift into the unknown sea of probabilities which lies beyond the immediate realization of his idea. This is the first step to be taken: all the rest will follow in their due order; in the meantime one step is enough. So with the case before us. Let it be admitted that this treaty of alliance between Christian missionaries and secularists is wrong, then the first thing to be done is to

break it, without hesitating as to probable consequences. On any grounds I do not see how the cause of Christian missions will be a loser by having such a number of men as are now engaged in education set free for real missionary work. The real losers would be, I am persuaded, not Christians, but Brahmists, and other such plagiarists and caricaturists of Christianity, whose ranks, as acknowledged by themselves, are largely recruited from missionary colleges. Or, if missionaries must have colleges, it would be ten thousand times better, now that Government *is* educating the people, to go back to the old Hebrew and early Christian, as well as Hindu, ideal of what a college ought to be,—to lead the people back to the study of their own religious books, obscured and almost forgotten in the gradual degeneracy of later and more corrupt ages,—to try and revive in them the purer and simpler faith of their Aryan forefathers, correcting what was wrong, and supplementing what was lacking, by the clearer and more precious truths of Christian theology, and so bringing them at last to know Him whom to know is life eternal. This, I say, would be fitter employment for a missionary, if he desires educational work, than his present occupation of a cheap coach for the University examinations; he would be more honored in the eyes of the people as a *guru* than as a schoolmaster.

It is in this direction, then, in the present educational system, that Christian missions seem to have fallen into that state of compromise of which there is always danger when spiritual truths are brought into contact with the lower and merely intellectual life of a man. The domain of intellect is finite and circumscribed; but its pride and confidence are boundless, and those subjects which in their infinity are too wide for it to grasp, in all their bearings, it either rejects in their entirety, or seeks to reduce to within the limits of its own narrow circle. That which is called tolerance is often the narrowest intolerance, just as skepticism is often compatible with the most childish credulity. It is inability to bear with in others that distinctive character and individuality which is bred of a firm conviction; it is toleration of nothing but its own dead level of inertness and common-place. It has got a cant of its own which is ever on the lips of certain people, and it may be, as I have already remarked, in listening so long to this, that missionaries have come to regard it as wisdom. But if they are wrong they have no excuse for not righting themselves. I know there are those who honestly defend the present state of things, and they are often those who have been longest and closest in connection with it. But he who has been born, bred and brought up in a city, and lived in the middle of it all his life, is not always the best judge of its beauties or its defects; it is he who comes to it from the outside with a mind fresh to receive impressions who will often tell you more about

it than the oldest inhabitant. And after the present race of educational missionaries there will be few, I fancy, to advocate a continuance of the system.

Is it a fact that Christianity cannot obtain a hearing in this country except by the use of such adventitious aids and such doubtful auxiliaries as connection with the Calcutta University is able to supply? If so, then it must have sadly deteriorated either in its own inherent power or in its advocates. St. Paul did not establish colleges for pagan youths at Athens and at Rome, and yet as a missionary he was not unsuccessful. And I see other signs of the same un-apostolic method of preaching Christ in this heathen land,—the same holding out of Christianity with one hand, and some bait of the world with the other. How many a devoted and zealous lady whose love to Christ has separated her from home and friends, in order to carry the Gospel to the women of the country, has to submit to act the part of cheap governess in the family of some rich native, whom, if he thought for one moment she would ever convert any of his women, he would never allow to darken his doors more! I am almost angry at times, when I think how easily and lightly many a native will admit a Christian lady into the inner privacy of his family,—with what confidence he seems to despise all Christian influences which she may bring. It is just in the same spirit that they send their sons to be educated at missionary colleges.

What are missionaries to do, then? Are they to throw away all aids and appliances whatsoever, and betake themselves to the sword of the Spirit which is the Word of God? If I were to insist upon this as the only safe and efficient weapon to meet the luxury, corruption and false principles of the age, as well as idolatry and heathenism, who should say it was not? But let those things which are called in as aids be used as such, and not as shackles and trammels which only serve to hinder and hamper. Shackles are things to be got rid of as soon as possible, if there is to be freedom of action, warfare and conflict. And if the Christian missionary conquers in the end, as we are assured he will, it will be when he puts off the armor which he has not tried, and ceases to lean on an arm of flesh. Such, I believe, are the aids and methods mentioned in this paper, and as unreliable. I believe, too, the day is not far distant when they will be laid aside once and for ever, and go the way of all mistakes and failures; they will be buried deep in that soil out of which grow the sweet flowers of experience and patience and hope, and the epitaph written over them will be—*Non tali auxilio.*

II.—A Rejoinder.

By Rev. W. Stevenson, M.A., Free Church of Scotland Mission, Madras.

I rather regret that I undertook to make any remarks on Mr. Hodgson's paper on missionary colleges, for having read it I find that there is little room for controversy between us. His strictures are not so much directed against the principle of missionary education, or the use of that means for diffusing the truth and spirit of Jesus Christ in India, as against the corruption and emasculation of that mode of missionary effort. I do not know what experience or opportunities for observation Mr. Hodgson has had to enable him to form an opinion regarding the working of mission colleges, or the spirit which rules in them, but I can gather that he has acquaintance only with Calcutta, and that his remarks are meant to apply only to institutions in Bengal. This I think Mr. Hodgson ought to have stated, when he was writing for a periodical which is circulated not only throughout the whole of India, but also in England and America. It is a common mistake, to which all in India, and especially those who have not been long in the country, are liable, to generalize their knowledge, which rests upon a very limited experience; and people are constantly misled thereby, both here and at home. The opinion which Mr. Hodgson has formed of missionary institutions in Bengal is certainly a very unfavorable one. In his view they have greatly degenerated from what they were in former times. Their character as a missionary agency is seriously impaired, and is apparently in danger of going altogether. The educational missionaries, unable and not very anxious to resist the tide of secularism, have allowed themselves to drift along with it, and have made a compromise between the saving truth of Christianity and the knowledge and learning which are merely of this world. The Christian and missionary character of the institutions has been sacrificed to the much lower and, for them, unworthy end of being places of secular education. Yet in neither aspect are they successful. A mere scrap of time is devoted to the teaching of the Bible, and the students who attend are but a fraction of those that resort to Government colleges. Mr. Hodgson therefore believes that "the position of missionaries with regard to the "education of the country is altogether a false one, and a mis-"take, and that the sooner they withdraw from that position, and "take other and higher standing-ground, the better will it be for "this country, for themselves, and for their cause."

If this representation of the state of missionary education in Bengal be a fair and accurate one, then I think, with Mr. Hodgson,

that a radical change is indispensable, and that in the interests, not merely of Christianity, but of common truth and honesty, it should be made with as little delay as possible. In former days, when Christian education was what it should be,—when its end and aim, namely, was "to plant deep the seeds of Christian life",—then "there was nothing in this kind of work that the highest type "of a Christian missionary need shrink from." But "he was not the "being now known as an educational missionary; he was a mis- "sionary pure and simple. But who can look at the present "position of missionaries with regard to education without "noticing how sadly all this has changed in India?" If this be the case,—if "the being now known as an educational missionary" is one who has "sacrificed conviction" to "an unworthy policy "of expediency",—then the sooner that "being" has ceased to bear the title of missionary the better for himself, as well as for the cause he professes to represent. *Corruptio optimi pessima*, and if missionary education has become so degenerate a stock, the case is urgent, and there are only two pressing alternatives—thorough reform or abolition. Nay, may not the last be the only choice? for "if the salt have lost its savor, wherewith shall it be "salted?"

The only question, then, between Mr. Hodgson and myself would be as to the facts. As I have said already, Mr. Hodgson has evidently in his view throughout the paper Calcutta, or at most Bengal, although—through inadvertence, no doubt—his words are made to apply to the whole of India. Now I do not know enough of Calcutta to be able to say whether his representation is accurate or not. It is not for me, therefore, either to impugn or confirm it; those immediately concerned will no doubt subject his statements to a close scrutiny. I will only say that I should be exceedingly sorry to have to accept Mr. Hodgson's as an accurate view of the facts, and shall not do so till fuller evidence has been adduced. But as regards Madras, for which alone I can speak, I have no hesitation in saying that his representation of the state of missionary education is as far as possible from holding good here. Under his severe strictures

"Let the galled jade wince, our withers are unwrung."

I do not, of course, mean to say that educational missionaries in this Presidency are all they ought to be in faithfulness, zeal, and devotedness to their high and noble calling as witnesses for Christ, and bearers of his saving truth. They would no doubt themselves plead guilty to much failure and shortcoming, as all must do, in whatever sphere they labor. But I have no hesitation in saying—and I can say it the more freely as I am not now immediately one of their number—that I know no body of men more diligent and laborious, of truer and more sustained zeal, or of higher enthusiasm in their Christian work The animating prin-

ciple of their whole work is just this—that they are thereby planting deep in the hearts of many of the rising generation the seed of the kingdom, which alone can prove the power of God unto salvation in this land. I do not know one among them who is not utterly incapable of sacrificing conviction to an unworthy policy of expediency. Instead of drifting with the stream of secularism, their own faith is well grounded in the truth, and they speak and work because they believe. They are educational missionaries, not because of necessity, or unwilling submission to a system in which they find themselves through no fault of theirs, but from free choice—because they desire to plant the living and quickening truth of Christ deep among the people of this land, and are persuaded that Christian education is the most effectual way for *their* doing it. If they were not here as educational missionaries they would not be here at all. That is my own case—if I may be allowed to say a word about myself, even although I am not at present engaged in direct teaching. For a dozen years my work lay chiefly in the Free Church of Scotland Institution, which has now, by the widening of its basis, become the Madras Christian College, and I lately ceased to be a Professor there, and became Secretary of the Mission and Superintendent of Branch Schools, just because I thought I should thereby best serve the interests of the central College. So high is my idea of the importance and value of the missionary work it is accomplishing, and is destined, I believe, to accomplish in even fuller measure, that I am content to lend my aid to it outside or inside, as seems most advisable. In comparison with its highest end of planting deep the truth of Christ, its educational success, tested by University examinations, considerable as that has been, is regarded as of quite secondary account. The grand aim of all concerned in it is the Christian and missionary one.

But it may be said,—Allowing that this is the aim of the educational missionaries,—namely, to plant deep in the hearts of the rising generation of India that which is the power of God unto salvation to every one that believeth, and to leaven all education and advancing thought with the quickening and renewing element,—can they succeed in carrying out their aim? Is not the pressure of the University system too strong for them? Are not the students so absorbed in cramming for their examinations that it is impossible to win their attention for anything not included in the curriculum? Is not the Bible thrust into a corner, and are not professors and pupils alike thoroughly absorbed in secular studies, and possessed with the secular spirit? To these questions I am happy to be able to reply with perfect confidence in the negative. First as to the University, missionary colleges must of course, if they are to take any part in the higher education

of the country at all, adjust their arrangements to the requirements of the University. Their students must be prepared for the examinations by being taken through the course of studies which the University prescribes. That course may not be in every respect all that Christian educationists would desire, but in this Presidency at least it is such as no Christian teacher can have the least difficulty in conforming himself to. Even although the missionary societies had it in their power to set up a Christian University, and frame for it a curriculum of liberal study, I do not think it would differ in any important respect from that which is now in force. In details it would no doubt differ: more prominence would probably be given to some subjects, and less to others; the amount prescribed would in all likelihood be reduced; but otherwise, I am bold to say, no great change would be made. The reasons for this are plain. In any scheme of liberal education all the great branches of knowledge must find a place, and the great lines of their arrangement are prescribed by the nature of the subjects and the necessities of the case. Then, again, those connected with missionary education have had a good deal to do with framing the constitution of our Indian Universities, and still have a part in their administration. Dr. Duff in Calcutta, Dr. Wilson in Bombay, Mr. Symonds and Mr. Burgess in Madras, all took an active part in founding the respective Universities and guiding their early years, and educational missionaries are still able to make their weight felt in the management of them. It must be their own fault, accordingly, if a system is pursued distinctly antagonistic to, and irreconcilable with, the maintenance of Christian teaching in the missionary colleges.

Christianity is, of course, not recognized in the University system, so that distinctly religious or Christian books are proscribed as subjects of examination. But that does not stand in the way of their introduction into the Christian colleges. Religious studies do not, of course, "pay" in the examinations, and do not, therefore, command attention on this ground, but this position I for one do not regard as any loss in a Christian point of view. I should be exceedingly sorry to see the study of the Bible forced on heathen students by the necessity of cramming it for a University examination. If a hearing for it cannot be gained in the missionary colleges except by a device of this kind, then their case is bad indeed. But I know from experience that no such device is necessary. It is quite possible, and it is the fact now, that undergraduates and school pupils alike are got, without any special pressure, to attend regularly and in full numbers the Scripture lesson, which in all the higher classes is given during the first *full* hour, and to give it very much the same preparation and attention as are given to the other studies. There is, naturally, great anxiety to pass the University examinations, and the

labor of getting up all the subjects is very absorbing, so that the minds of the young men are by no means so disposed to give themselves to earnest thought on the highest of all subjects as their teachers would like to see them. There is, alas! among all our students much indifference, worldliness, bondage to sense and custom, all of which make it hard to convince the mind, stir the conscience, and move the heart. But I know of no class in India, or phase of life, or field for missionary effort, where the same obstacles are not presented. If we are to give up every soil which is difficult to cultivate, I fear we must abandon, not the higher education merely, but India itself. Nay, were it necessary to compare one soil with another with a view to determine the order of resigning them, I should not fear to maintain that this of education should be abandoned last, as the least unpromising.

Mr. Hodgson puts the question—"To what extent do they (*i.e.* "missionary colleges) succeed in their object of supplementing "Government education by Christian teaching?" and considers that in Bengal they sadly fail, because their average attendance in 1876-77 was only 462, while that of the Government colleges was 1,001. Let us see how the case stands in this Presidency when tried by this test. In the Report of the Director of Public Instruction for 1875-76—the last published—we find that the Presidency College had 165 students, while the Free Church Mission Institution had 179; the former had also 221 school-pupils, while the latter had 792. Since that time the numbers in both have increased, but the missionary college still maintains its numerical superiority. Taking a wider view, in *six* Government colleges and collegiate schools there were in the same year 430 undergraduates and 1,293 school pupils; in *four* missionary colleges and collegiate schools there were 265 undergraduates and 2,240 school pupils. Further, in eleven Government higher schools there were 2,297 pupils; in seventeen mission schools of the same class there were 4,279. I do not think Mr. Hodgson would recommend the abandonment of these missionary institutions, and the handing over of their thousands of boys and young men to the Government educational system, which ignores religion altogether. Nor, while the mission schools and colleges are teaching to so many the great facts of our redemption, holding up the divine image of Jesus Christ, and pressing on the heart and conscience the pure and lofty morality he taught, can it be said that they are doing little in supplying the leaven which is wanting to the Government scheme of education.

But even suppose they were doing much less throughout India: I cannot find in this any reason why missionary effort should be withdrawn altogether from this field, until at least those who advocate this course devise some other method which shall do all, and more than all, that is now being done by mission

schools and colleges. As yet no such substitute is suggested. It is not to the point to argue as Mr. Hodgson does in the following passage:—"Is it a fact that Christianity cannot obtain a "hearing in this country except by the use of such adventitious "aids and such doubtful auxiliaries as connection with the Calcutta "University is able to supply? If so, then it must sadly have "deteriorated either in its own inherent power or in its advocates. "St. Paul did not establish colleges for pagan youths at Athens "and at Rome; and yet as a missionary he was not unsuccessful." To this it may be very directly answered that, if St. Paul did not establish schools, he took advantage, when he could, of those that were established already; for we read of him "disputing daily "in the school of one Tyrannus." And assuredly we find St. Paul at all times ready to take advantage of any legitimate aid or opening presented by circumstances in order the better to commend his message of salvation. The question is not whether Christianity cannot obtain a hearing in India by some other way than in association with the educational system which prevails, but whether we are not bound to take advantage of this door that we may through it diffuse the knowledge of the Gospel. Here is a means by which we may, without any compromise or unfaithfulness to the one saving truth, introduce the leaven of Christianity into the very midst of the people—into the hearts of the rising generation, where fermentation of every kind is most active; would it not be a gross neglect by the Church of her opportunities if she failed at least to attempt the duty of infusing into the education of the country the renewing and saving element? There are, no doubt, many other methods of propagating Christianity in India, all of which ought to be used compatibly with Christian sincerity and fidelity to the truth and spirit of Christ. I only claim for education that it is one method, and a very important one. I do not deny that others may be higher and more spiritual in their nature. St. Paul's method was, I believe, higher and more spiritual. He had such an insight both into the truth of God and the nature of man, such a fire of Christian love, such an impetuosity of Christian zeal, that he was able, with equal strength and wisdom, to cleave a way for the truth into almost any society that came within his reach. Would to God a St. Paul arose in this land! We might then see a flame lighted in one centre after another, which would soon make a blaze all over India. But I may be excused for saying that I do not expect to see a St. Paul among the foreign missionaries to India. The weakness of the present churches of Christendom—to speak of nothing else—forbids the hope of that. If we could only look for a St. Paul or two, we should not require any missionary societies, with all their elaborate machinery, much of which is far from being purely spiritual, and not a little of it, I fear, inconsist-

ent with the spiritual. But, so long as our churches are as they are, we must be content to do our best so long as we can do so with sincerity, and in a way not inconsistent with fidelity to the truth and spirit of our Master. As an educational missionary, I cannot profess to be following St. Paul's method, but I am content to work for Christ in this way so long as I am able to follow St. Paul's principle of commending the truth to each man's conscience in the sight of God. If in doing this I have to spend much time and strength in teaching other than directly Christian truth, I am willing to accept the condition, and do not feel for a moment that I am compromising my character as a Christian missionary in doing so. I can still keep the Christian aim before me, and pursue it as directly in this way as in any other way which lies open to *me*. And in truth, if I may be permitted to say it, I have seen as yet no method of missionary work in this country in which the directly spiritual is not largely combined with what, but for the association, would be purely secular work. And I deny that in educational work, more than in any other, the combination necessarily results in an insincere and un-Christian compromise.

I will add only one word more in conclusion. If the Christian influence of mission colleges is much less than it ought to be, or than we should wish to see it, ought not means to be taken to strengthen and encourage them? Perhaps the weakness is partly owing to divided forces and mutual jealousies among the Christian societies. Is there no possibility of a united Christian College in Calcutta? But I believe it is partly owing also to the attacks to which missionary education is periodically liable, even from the friends of missions. Such storms have been frequent since Dr. Duff first began his noble work, to the present day. They have not availed to put an end to this method of work; on the contrary, schools and colleges have multiplied, and every missionary society has to a greater or less extent followed the example first set by the Church of Scotland. Yet, still the old controversy is raised afresh, and not without the effect of weakening, to some extent, this important agency. The chief injury is done in awakening suspicion and doubt in the churches at home. As a consequence, the colleges are not supported and strengthened as they ought to be for real efficiency and full influence. Always now and again they are allowed to languish, the staff is weakened, and the men on whose shoulders the undue burden is laid are not upheld even by the confidence and hearty sympathy of the Church. Is it any wonder if, in such circumstances, their Christian character is impaired, and their Christian influence lessened? Let any well-wisher to Christ's cause suggest reforms, or stimulate flagging zeal, and educational missionaries will endeavor to receive in the right spirit all such friendly stripes; but they can hardly look upon it as a friend's part to impugn

their missionary character, or to attempt the abolition of an agency which for nearly half a century has been doing noble Christian work in India.

III.—A Counter-Rejoinder.

By Rev. T. R. Hodgson.

As I have received a courteous hint that my rejoinder must be brief, let me confine myself to those points which lie at issue between my former Article and Mr. Stevenson's remarks thereon. I cannot, indeed, lay claim to the experience of my able critic; a very few years' work in mission colleges in the North-west Provinces and in Calcutta have at least enabled me to form an opinion on the subject, and if in the former Article I have expressed myself emphatically, Mr. Stevenson and those who think with him will not, I am sure, put it down to an over-weening confidence, but to the zeal, misdirected or otherwise, of a full conviction.

I fear there may be some ground for Mr. Stevenson's complaint that while my remarks only apply to Bengal in particular, they may be taken as referring to the whole of India in general, and thereby produce an unfair impression. Mr. Stevenson gives us the figures relating to his own Presidency, and I freely admit that in comparison with Bengal they are very favorable indeed. But Mr. Stevenson does not tell us how many missionaries are employed in teaching, nor the amount of money which it annually costs to keep up these mission colleges. The question raised in my former paper was not so much the number of pupils under instruction by missionaries, but whether the results attained were such as to justify the immense drain on missionary societies, both of men and money. I endeavored to show that, notwithstanding this great drain, they only *half* attained their object of leavening the education of this country with Christian truth; and, indeed, taking Mr. Stevenson's own figures, the result is much the same in Madras; for out of 695 undergraduates in the Presidency only 265 are getting Christian instruction at all. I will not repeat what I said before as to the *necessity* of missionaries undertaking educational work; I think I succeeded in showing that no such necessity exists. The question remains whether the money subscribed by Christian people at home for the conversion of the heathen is properly spent in maintaining a system so costly as that of missionary education, and which produces so few converts. Few people, I

believe, are aware what an expensive machine a mission college is. To my own knowledge there is one college in Calcutta which costs upwards of £2,000 a year, and fills up the entire time and energies of three missionaries. Ask the Principal if any convert has arisen from the college, and he will tell you, with tears in his eyes, there has been none. Many students have taken their degrees and gained a little Scriptural knowledge (it is not much they can gain in three years with half an hour a day); but I doubt whether those who have given out of their abundance, and often out of their poverty, would unhesitatingly say that the money has been rightly spent.

Mr. Stevenson speaks of those who would not be in the country at all were they not here as educational missionaries. He speaks of their laborious zeal, their high enthusiasm, and their well grounded faith in their work. All honor, I say, to such men! and if anything I said in my first paper would seem to reflect either upon them or their position, I am heartily sorry, and desire to withdraw it in the fullest manner. They have chosen their path and it is an arduous one, and to them I have nothing to say. Mr. Stevenson will pardon me if I fail to see how the position of such at all affects the question at issue. Apart from individual choice, the policy of educational missions, like any other policy, may be tested by results. There is no objection at all why those who have chosen an educational line should not carry it out to its fullest extent. The question is, of two possible methods which is shown to be the best? and all that my argument amounts to is, that the educational method has not been successful, or, at any rate, that the other method has a much better chance of success. If individual choice goes for anything, that is not wanting on the other side; in fact it is not so very long ago that one of the great societies was so pressed with this very question that it issued a regulation providing that no missionary was to be required to do educational work against his wish.

Mr. Stevenson gives us the statistics of the schools in Madras as well as the colleges. On the question of schools I have not touched. The old Jesuits used to say, "Give us a child "until he is seven years old and you can do what you like with "him afterwards." There was true wisdom in that. Let the missionaries retain the schools in their hands and they may let the colleges go.

I have met very few missionaries, even among those who defend this present educational system, who have not admitted that it might be vastly improved. Surely Mr. Stevenson will not maintain an assertion he appears to make in his Article—namely, that even a Christian University would be no improvement on the present order of things? What is it that makes Christian

education differ from all other? Is it not that it takes for its starting-point belief in a supernatural state,—that in teaching a child to read and write, or in inculcating the deepest lessons of science, it is all done with reference to a spiritual and eternal life? It would not be Christian teaching if it did not do that. Perhaps Mr. Stevenson holds the attainment of such a standard to be impossible. I maintain that the present order of things makes it impossible in our mission colleges, hampered as they are by their close connection with a State education which recognizes neither the principles of Christian teaching, nor those eternal verities which are its authority and its foundation. Do our students recognize the fact that as missionaries we are seeking to build them up on other foundations than the possession of a certain amount of head-knowledge, excellent as that may be? It may be our fault that they do not; we can hardly blame them when they see that the success of our colleges and the number of our students depends altogether on the quality of the secular instruction we can give, and on the figure we cut at the annual examinations. Would the case not be altered if we had a Christian University, accepting the Bible as God's Word and recognizing Christian morality and Christian theology as the ground-work and foundation of all training? Undoubtedly it would, and to none more so than to the missionaries themselves. Mr. Stevenson instances the case of St. Paul, "disputing daily in the school of "one Tyrannus." We may be pretty sure what it was St. Paul disputed about. If he was the first educational missionary, then give us the same liberty to "dispute daily in the schools" as he enjoyed; but it is not fair to hold St. Paul up to us as the pattern and patron of a system of education in which Christ and Christianity do not occupy the very foremost place.

It is here, then, that we come to the point at issue between Mr. Stevenson and myself. Is it the case that in the system of missionary education as at present carried on, Christ and Christianity hold the very foremost place? If it is not so (and my contention is that it is not), then those who uphold that system ought to give us very convincing reasons indeed, or point to very palpable results, to justify the position which as Christian missionaries they have taken up. It is not to the question to introduce side issues, such as the amount of influence they are able to exercise over the educated young men of the country, or the advantages to Christian missions in supplementing to a certain extent a high secular education with a modicum of Christian truth. These are arguments one continually hears, but after all the question is, what are the gains to Christianity you make by what I have ventured to call in my former paper a compromise between a high Christian principle and a doubtful policy of expediency, of conformity to an altogether worldly standard? It

is with no feeling of pleasure that I record the fact that I have never seen or heard of a student of any of our missionary colleges coming forth to confess Christ. I have heard many of them speak in a vague and disheartening way about the benefits and blessings of Christianity *usque ad nauseam.* Possibly Mr. Stevenson may have had a more encouraging experience, and I hope he has. For myself, the questions have risen to confront me over and over again,—are these to be all the results of the boasted leavening influence of Christian colleges, all the outcome of years of patient labor and weary waiting? Are we to go on for ever preferring the wisdom of this world to the foolishness of God which is wiser than man, or at least acknowledging one to be as good as the other? Or shall we dare to face the question fearlessly in the light of Christ, whose ambassadors we are, and whose atoning death is the starting-point of all righteousness and wisdom, and of all that it concerns a Christian man to know for his soul's health—desiring to know and to teach nothing amongst men save Jesus Christ and him crucified?

Art. VI.—NOTES AND INTELLIGENCE.

Indian Mission Reports.

As usual, we are confronted by a large pile of Reports from all parts of India. These Reports contain the statistical tables of their respective missions, which show the numerical results of evangelistic labor; they record the ordinary routine work of missionary, pastor, catechist, teacher and publisher; and give many a sketch of native life and character and thought, with many details of missionary experience, which show how Christianity and Hinduism are affected at their points of contact or of conflict. Instead of relegating these Reports, as we are often obliged to do, to the last page of the *Review*, where each one fills a short line under the head of "Reports received", we propose to extract from their pages here and there a few of the many paragraphs which are so well worthy of such treatment; merely saying, as we do so, to those whose Reports are not more particularly mentioned, that our limited space and time prevent our using all the material at our disposal, and that we select those Reports for our present purpose, by noticing which all parts of India and all departments of missionary work will be most readily brought before us.

Nothing just now is of greater importance in missionary work than the preparation of native pastors and evangelists. It is encouraging to see how much of this sort of work is now in progress. The older schools for theological training are growing stronger and better; and new schools are springing up in different parts of India in connection with different missions. The American Free-Will Baptist Mission in Orissa is just starting such a school. Dr. J. L. Phillips is now in America, trying to raise an endowment for it among the supporters of the Mission. He writes that he has already secured $23,000, and hopes soon to see the whole amount needed—$25,000—raised. This, in spite of depression of business and hard times, is cheering. The American Mission in West India wants just the same amount to endow their old training school—now starting anew—at Ahmadnagar. A year or two ago one of the members of the Mission, well fitted for the purpose, was at home, and it was desired that he should undertake to raise the funds. But the Committee in Boston, frightened by the hard times, would not even let him try! "Lord, increase our faith!" We believe that the High Church Missions in Western India are also thinking of a school, but we do not know that their plans have as yet passed beyond the stage of discussion.

With these words we turn to the first Report on the file before us—that of St. John's Divinity School, Lahore, for the last half of 1877. We need hardly remind our readers that St. John's School owes its origin in great measure to the Rev. T. Valpy French, late of the C. M. S., who was its first Principal, and is now the first Bishop of Lahore. In the work of caring for the school Bishop French has a worthy successor in the Rev. W. Hooper, its pre-

sent head, who signs the Report before us. At the close of last year seventeen students were in attendance, one of whom was a "pupil-teacher." The course of study shown in the Report is a remarkable one—remarkable, that is, for India. We doubt if any other school has attempted so thorough a course, or prescribes studies so deep, as this of Lahore; but we hope that the example so well set by St. John's may be emulated by other similar institutions. For Biblical studies, during the time covered by the Report, the pupils were taken through the books of Samuel, Kings, the Psalms and the minor Prophets; and John's Gospel, the Second Epistle to the Corinthians and the Epistle to the Hebrews. In Christian Doctrine, Mr. Hooper has given an Urdu summary of a portion of Dorner on the Person of Christ. In Church History, the period between the Reformation and the second decade of the present century has been studied. The Book of Common Prayer has been expounded. In Pastoral Theology, an abbreviated translation of Gregory the Great's *Pastoral Care* has been given to the students in a dictation by Mr. Shirreff. In languages, Hebrew and Greek have been studied regularly, and Mr. Hooper finds that the students are making gratifying progress, though they are much hindered for the want of a suitable apparatus. Mr. Hooper hopes that the time is not far off when this want will be supplied. He says:—

> "A Hebrew Lexicon, indeed, is still (as far as I am aware) a thing of the future, for the late Mr. Warren of Gwalior left one so very far from completion that it will probably have to be begun *de novo*. The same lamented author's Hebrew Grammar has been a very long time now in the press; so that I hope we shall not have to wait much longer for it. The Greek Dictionary of the New Testament, at which Katwaru Lal and I worked for an hour a day through the last session, we were able to finish by strenuous exertions in this long vacation, and it is now passing through the press. The cost of this (as the North India Tract Society only pay half, which indeed it is very generous of them to do) will be defrayed by several kind friends in England, who most promptly and liberally responded to an appeal which I made in July, and sent us funds sufficient not only to clear off this, but also (I hope) to enable me to print a new edition, uniform with the Dictionary, of my Greek *Grammar*; which being lithographed is very uninviting in appearance, and contains much which the Dictionary now renders needless, and wants much which experience has since proved to be necessary. But the difficulty is to get the time to write the MS."

All of this is rather a good tonic for those who think that native preachers can grow strong on pap, and that the native Church has not yet emerged from the milk-and-water diet stage. We find more of the same kind in another Report, to which we now turn.

"A Native Church for the Natives of India; giving an account of "the Second Meeting of the Punjab C. M. S. Native Church Council, "held at Umritsur, from 24th to 27th December, 1877",—this is the somewhat cumbrous legend on the title-page of the second pamphlet in our list. It is not, strictly speaking, a report, though we have so referred to it above. It contains—besides the ordinary detailed reports of the meeting—the addresses and papers read, and the substance of the discussions to which they gave rise. Almost all these papers were by native Christians, and they dealt with subjects intimately connected with the growth and wants of the native Church in the Panjab. From them we can see what, in the opinion

of the most intelligent members of that Church, its real condition and its greatest wants are. We consider it a very valuable document; a few extracts we append:—

"Full commentaries on the Word of God", says Rev. Imad-ud-din, in his report, "are required in this country—not only brief commentaries, such as the 'Annotated Paragraph Bible,' although that too is a good book."

"It would contribute much to the strengthening and establishment of the native Church if the writings of Josephus were translated; and, in like manner, translations of Ignatius, Irenæus, Eusebius, and other Fathers, whose works are of such importance to the Church, should by all means be made. And this is not a very difficult task. There are many clergymen who, with the help of some Hindustani Christian, could do this work. If one man were to take one book, and another man another book, the forest might easily be cut down; and I do not think there would be any difficulty in getting the money for printing, for much money is now spent on useless books and on those which are destroyed by the ignorant. If this kind of expenditure were checked, the money might be spent on printing books such as those I have mentioned. This is no time for carelessness. Much knowledge has been introduced into the country by means of the Government schools. We must give them the best books of the ancient Church."

Mr. Chandu Lal, in his report, makes two suggestions which deserve to be thought of:—

"Englishmen with a deep missionary spirit should enter also the Government Educational Department, to give a Christian tone to the present infidel-making education of Government Colleges. . . . . To effect this object, those who are at the head of missions in England might inform men who wish to devote their lives to their Lord of the great importance of their entering Government Colleges, etc., rather than all and each become ordained missionaries."

He also thinks it important that missionaries should make themselves more familiar than they do with "the various phases of errors, and false "religions," of this country, so as more effectually to explode them; "Hindus of various shades of belief, Muhammadans, and Brahmos, and "Positivists, may all thus have their erroneous theories exploded, and their "fallacies explained." We call to mind in this connection a remark of Prof. Monier Williams, in his recently published *Modern India*, that in travelling from Kashmir to Cape Comorin he found hardly a single missionary familiar with the sacred tongue of Islam; all were obliged to depend for their knowledge of the Koran upon translations usually made by persons hostile to the faith it teaches. While fully admitting the importance of our possessing a thorough acquaintance with the sacred tongues and the sacred volumes of Hindus and Muhammadans, we have only to say that in order to effect it the number of missionaries must be increased, or the number of their duties diminished.

A subject brought forward for discussion at the Council was, "What is "the present state of the native Church in the Panjab, and what does it "need? what are its weaknesses, and what are our hopes and fears respecting "it?" A paper was read by by Mr. Abdullah Athim. He says:—

"I compare the native Church to a delicate child, who, though no longer in the lap of the Parent Committee, nor by any means sickly, yet cannot well be deprived of their fostering care."

He thinks that "ignorance, timidity and worldly ambition" are rife in the Church. The majority of the members are largely ignorant of the Messianic prophecies, as well as of other parts of the Bible; they have too little courage to face opposition, and too much pride to practise the occupations of the lower castes, by which they might, some of them,

earn a living. Some, too, are idle. Regarding native helpers, this very honest and outspoken man says that "when a person not earning Rs. 5 "per month in a worldly capacity requires more than Rs. 5 as his salary "for preaching the Gospel, he betrays an unworthy ambition, and offends "against God, by making his holy profession a mere means of gaining "a livelihood." *Rather* a sweeping accusation, we think, and rather harsh. True, nevertheless, it must be feared, in too many a case; but we hope not always so. Many a faithful native Christian, from one cause and another, finds his Christianity more expensive than his former Hinduism. "In all "things charity." This paper closes with the following suggestions for remedying the evils of which it speaks:—

"1. Not to employ any one who cannot show a real sacrifice, in accepting any holy offices in the Church.

"2. To encourage to our utmost such persons who can and are willing to earn their bread by other professions than that of teaching or preaching.

"3. Not to let any native Christians become a burden to the missions."

In a paper on the employment of native Christians with special reference to agriculture and trades, Mr. Chandu Lal, before quoted, makes this suggestion:—

"I beg therefore to urge, that in each of the large central missionary stations like Benares, Lucknow, Agra, Delhi, Umritsur, Lahore and Peshawur, there should be a boarding-house for training in piety all young native Christians, and new converts. This should be under a *really earnest and pious European missionary*, who *should live with his pupils*, as Christ lived with his Apostles; and train them up, not only by oral instructions and book knowledge, but also by *his Godly example;* for we all know that teaching by example is far better than by precepts. This then, I say, is what is now *greatly wanted* by us from our European missionaries. We belong to a heathen country, and have descended from heathen ancestors; therefore the whole of our inner man is permeated with heathen ideas; and to eradicate these we greatly need to live in constant and thorough contact with exemplary European Christians."

Further on he says:—

"For this purpose [teaching trades] we sadly want some *Schools of Industry* for so many of our youths, who, for want of such institutions, are compelled to enter the preacher's line of work, for which they are not always fit; or who become mischievous men or mere loafers, through sheer idleness. We cannot too highly estimate the importance of *Industrial Schools*, in changing useless and mischievous members of our society, into thriving and useful artizans, earning respectable and honest livelihoods to support themselves, and also to contribute to the Church; and serving at the same time as mute preachers of Christ by their Christian example. I am sure that any money spent on this scheme will be amply repaid to the Church. The welfare of the native Church is intimately connected with the welfare of its several members. Improve these, and you will improve the whole Church. To effect this, we want not only Schools of Industry, but also farms and trading businesses, that the natural bent of each member of the Church may be utilized in the interest and service of God, and of the Church, and also of the individual himself. A farmer, a merchant, a mechanic, an official, or a doctor, imbued with the Spirit of Christ, may do, if not more, at least as much service to God as any missionary or preacher. Nay, I think he has a decided advantage over a professional preacher. We often hear men say, that so and so preaches Christianity. He must do so, they say, because he is paid for it. This erroneous idea takes away much from the beauty and effect of the Word of God when preached to the heathen. But when earnest Christians adorning various professions and walks of life recommend the Gospel of Christ by their constant example and occasional conversation, it will be communicated to the hearts of the heathen with a very powerful force."

On this same subject of Industrial Schools the author of another paper said :—

"To teach different kinds of handicraft, Industrial Schools are of course needed : which, though they may be a little expensive, at the beginning, would in all probability become paying concerns at the end. It may be urged against this, that the expense of starting such schools, might be saved, by apprenticing beginners with Hindu and Muhammadan workmen, but 1st, no heathen will willingly train up a Christian ; and 2ndly, as the generality of beginners will be lads, and young men, it will be a great thing gained, if just at the time their characters are forming, they are kept away from the injurious influences of heathen and Muhammadan associations."

THE Mission worthily associated with the Church Mission in the Panjab is that of the American Presbyterian Board. At its Sabathu station, not far from Simla, Dr. Newton is carrying on a Leper Asylum. The Report of the Mission contains statements of interest with reference to it. The Asylum is growing steadily. During 1877 it had, in all, 57 inmates, 46 being present at the close of the year. All but 8 are lepers ; for Dr. Newton finds it impossible to refuse admission to some afflicted with other ills than that which the Asylum was especially designed to alleviate. Besides the leprous patients in the Asylum, nearly 100 of the same unfortunate class were treated as out-patients. The mortality of lepers in the Asylum was never so low as in 1877. The Asylum depends wholly on the contributions of the public ; it receives no grants from either the Mission or Government,—though we should think Government certainly might aid it,—and has no reserve fund on which it can fall back. The financial condition at the time the Report was written was not wholly favorable. We hope it is better now. Mr. W. C. Bailey, of the Church of Scotland Mission at Chamba, is deeply interested in this branch of philanthropy, and twenty of the lepers are supported by funds collected by him ; he has also succeeded in raising money enough to erect and support a large Asylum at Chamba, as well as to increase the accommodation afforded at Sabathu.

The following extract from the Report tells its own story :—

"Do the lepers receive any benefit from their residence in the Asylum ? The disease is certainly not cured. The hopes entertained at one time from the use of carbolic acid, and afterwards from that of Garjan oil, have been disappointed. Yet though they do not effect a cure, there can be no doubt of the great value of these drugs, especially of the former, as palliative agents. Used both internally and externally,—whether alone, or in combination with iron, quinine, and other medicines,—above all when they are aided by the virtues of warm clothing, and a nourishing diet,—their effect, almost invariably, is to ameliorate the condition of the patient. His ulcers heal for the time, the skin recovers a more healthy color and texture, his worst symptoms are palliated, his sufferings diminished, and his life prolonged. All this is very evident to any one who will compare a newly admitted case, with the majority of the old inmates.

"On the other hand, besides these physical benefits, a few at least, are brought, year by year, to a saving knowledge, as we hope, of the Lord Jesus Christ. No class of the population of these hills is so open to the influence of the Gospel, as the lepers. Cast off by their own people, and often, (though not always, by any means,) cruelly thrust out of doors by their nearest of kin, the only pity or sympathy that many of them have ever received, was from those who are known as the disciples of Jesus. Naturally their hearts are touched with gratitude,

and are opened to receive the good news of Christ. But even among these poor creatures, it is no easy thing to take up the cross. Even they have their caste, which they maintain with scrupulous care. They have their little world, too, whose good opinion they value highly. In becoming Christians they are cast off by their old friends in the little society of lepers,—they are ridiculed and reviled, and in many petty ways persecuted just as really and as surely, as all others, in every age and country, who have become true disciples of Jesus. Moreover, to guard against the danger of supplying false motives to conversion, the missionaries have taken great pains to avoid making any distinction in the treatment of those who are, and those who are not, Christians. So far as worldly advantages are concerned, they have tried to treat all alike. Hence the number of converts has been small. A few have year by year been baptized, but death has thinned their ranks almost as fast as they were recruited."

It seems to us that such institutions as Dr. Newton's and Mr. Bailey's Leper Asylums are as worthy of support on scientific as on charitable grounds. We commend them as such to all who are seeking to benefit the souls and bodies of suffering men,—a work for which accurate knowledge of scientific facts and a self-denying philanthropy are alike essential.

THE Province of Sindh, now about to come under the administration of the Panjab Government, is occupied by the Church Missionary Society, with stations at the important centres of Karachi and Haidarabad. The American Methodists have also a Mission in the Province—less, however, for natives than for Europeans. The C. M. S. congregation at Karachi numbers 73, of whom 38 are communicants. These figures show a slight gain over those of last year. In the Report for 1877 Mr. Shirt says:—

"The progress of the Sindh Mission, since its commencement in 1850, has not been rapid. To some, who estimate success by the number of converts, the Mission would appear a failure. We have only *two* stations and but two native congregations, both still small. Converts from amongst the Sindhis have been few; while the great mass of the people can hardly be said to have been reached, when Upper Sindh is wholly unoccupied, and the work of itineration in Middle and Lower Sindh but imperfectly carried on. At first sight this seems far from promising, suggesting the thought that were our mission less than divine we might well despair. But it was begun in a spirit of faith resting upon divine promises, which if maintained must eventually succeed."

"Education, commenced by the Mission, has been perseveringly carried on in our schools on a scriptural basis. Old pupils who have passed through them are now scattered over the Province, and are everywhere friendly to our cause. Some of them, now fathers of families, and occupying a good position in native society, appreciating the benefit they themselves derived from our schools, are gladly sending their sons to us for their education. Others living in distant towns have repeatedly invited us to open Mission schools in their localities, and when visiting them are always ready to welcome us as Christian missionaries. The Gospel has been proclaimed fully and constantly in Karachi and Haidarabad, and as we have had opportunity in some of the other large towns and villages of the Province. A large portion of the Holy Scriptures has been translated into the Sindhi vernaculars. Tracts in various languages have been widely distributed, the present demand being most encouraging. There is therefore good ground for hope that with an efficient missionary staff, together with spirituality and independence in our congregations, the Mission will advance with less tardy steps than hitherto."

Very interesting is this paragraph, showing how the influences of the Mission are beginning to extend into the "regions beyond" of dark and savage Biluchistan. We hope that ere long we may see Karachi the starting-

point and the "base of operations" of a missionary expedition to that little known country :—

"At the close of the year the Sirdars of Biluchistan accompanied the Governor-General's Political Agent of that Province, Major Sandeman, to Karachi. They encamped near the Mission House, and thus a favorable opportunity was afforded us of holding intercourse with them. Visits were exchanged with the leading Sirdars, who were presented with copies of the Gospels in Persian, and these were received with many expressions of good will. One of the principal Sirdars offered to give us protection, should we see our way to establish a school in the chief town of his territory. It may also be interesting to mention that two youths, one a Biluchi, and the other a Brahui, both natives of Biluchistan, are pupils in our school, and daily receive Christian instruction. Thus it may be that this country so long closed to us and for years the prey of intestine strife, where every man's hand seemed against his brother, may, in the Providence of God, ere long be opened to Christian effort."

We are glad to see that the United Presbyterian Mission in Rajputana has overcome its aversion to reports, and is now letting us know what it is attempting, and with what success it is meeting. If we remember rightly, it is only within a few years that the reports have been published in India. That of 1877 is before us. Sixteen missionaries (three being in Europe, and the name of one of the others being omitted from the Report), with two zenana ladies, compose the working European staff of the Mission. This Mission gives much attention to medical work; several of its members are physicians. There are 271 communicants in connection with the Mission, of whom 16 were baptized last year; and, including orphans, 3,234 pupils are connected with the 92 schools sustained by the Mission; of these 245 are girls.

Just now, anything on the subject of Street-preaching has a peculiar attraction for us. We therefore transfer to our pages the following paragraph from the report of the Jaipur station :—

"Two neglected parts at opposite extremes of the city, chiefly inhabited by the lower classes, are visited regularly twice a week by the preachers. The people often in large numbers hear us gladly. Some openly and boldly declare that they have no faith in their religion, and have renounced the worship of idols. They are however steeped in the grossest ignorance, and do not seem to be able to apprehend what religion is, unless as represented in outward symbols. A change of *dastur* (custom) is hailed with some gusto as a novelty; a change of heart is laughed at. Were I to teach that the wearing of a particular cap stamped the possessor of the head-piece a Christian, I have no doubt numbers would adopt the badge without more ado. But the renouncing of sin, the patient laboring day by day after a better life, not only seem to them a weariness of the flesh, but a thing altogether unnecessary. In the main bázár, the preaching is kept up as usual, and we have not had more opposition this year than formerly. We never fail to command a good audience; very frequently hearers stay after the meeting is over, to converse with the missionary or native preacher in the book-shop, on the subject to which their attention has been drawn. And as showing the importance of street-preaching, I may mention that people have often come to my bungalow to converse on the Christian religion, who had heard of it for the first time from the lips of the preacher."

From the Report of the American Methodist Mission in the North-West, a Mission abounding in good works, we clip one or two para-

graphs, which doubtless are as true of other parts of India as of the upper Gangetic Valley :—

"There are many of the higher castes", says the report of the Naini Tal station, "who acknowledge to us that they fully believe in the Christian religion, but they do not seem to have courage to face the opposition and persecution that will follow should they make an open confession of their belief. Hence most of those who have become Christians are from the lower classes."

Men love to move in masses; Hindus especially like the moral support and countenance of their friends and fellow-castemen. So when the thought of the people has become more affected by Christian ideas, and they are ready to go over in multitudes, we shall see results here in India which will surprise us. Nothing to us is plainer than that missionaries—especially educationalists—must be willing to work on for years *without seeing results,* but in the full conviction that they are ensuring future results of the noblest kind. To return to the Report; Dr. Scott, of Bareli, says :—

"Baptisms are not numerous, but they are steadily building up a native Church, and facts show as rapidly as it was done in the early centuries. The greater the success the greater the opposition, is always the rule till the tide is turned in favor of Christianity. Wherever we make a break there the enemy concentrates. Three years ago the leading man of a low caste people was baptized in this city. A 'great door and effectual' seemed opened for a large ingathering of souls. But every time persons are baptized from that people a storm of opposition is aroused. Paganism dies hard. A leading convert apostatized—another more firm had his head laid open with a bludgeon by a villain, who was imprisoned for the act for some months. Recently more converts from this caste were baptized, when the Knight of the Bludgeon again opened persecution. He was reminded of the prison, and all seems quiet now."

We are happy to be able to record a pleasant result of literary work—taken from Mr. Hewlett's report of Mirzapur. He received a letter from a subscriber to the *Aryan,* the excellent Anglo-Hindi paper which he edits, stating that an article in a certain Number of that paper had deeply impressed the mind of a certain pandit. "He is ever turning to the "Lord," says the letter, "and mentioning His cross. He has given out "that he is determined to become a disciple of Christ. He says this "in the presence of all Hindus whom he meets. But they become "highly displeased with him." "The article referred to", writes Mr. Hewlett :—

"Is a Hindi version of *Lib.* II., *C.* XII. *De Imitatione Christi.* As a Hindi translation of this work is being brought out at the Press, the above-named chapter contained in it on the Royal Way of the Holy Cross seemed suitable for insertion in the *Aryan.* The letter of Raghu Nath Peter [above quoted] seems to afford some indication of the adaptedness of this literary treasure of the Church to influence Hindus in favor of Christianity."

The Hindi *De Imitatione* is just issuing from the press. We hope to notice it in our next Number. This is the second Christian classic translated and published by Mr. Hewlett within a short time; the first was Augustine's *Confessions.* We hope he will now take up another.

Mr. Hewlett was formerly at Almora; he has been revisiting his old station. A visit thus paid by one who was familiar with the

station and its work in previous years, and so is able to compare intelligently the present with the past, affords better opportunity for marking the effect of missionary work than anything else could. What Mr. Hewlett saw and what he says of educational work there is worth noticing :—

"The last incident, which I will mention, though perhaps not least in importance, was my intercourse with some of the former pupils of the Mission school. One of the most well-read of their number in the course of conversation gave expression to a sentiment, shared probably by many educated natives of India, that it was useless for him to consider the claims of Christianity, because he was determined to continue in the religion of his country whether it is true or false. Another replied thus to my attempts to persuade him of the glory of Christianity, 'What you tell me is very good; but I cannot say much in favor of most of the 'Christians whom I have seen.' A third, who seemed to desire to realize some of the blessings of Christianity without undergoing sacrifice for it, asked, 'Is it 'necessary for me to be baptized? Is Christianity not a spiritual religion? So 'that if I believe with my heart upon Christ, will not this be sufficient for my 'salvation?' A fourth who had been brought by a series of sorrows to examine seriously the question of religion said, 'I feel much perplexed about the origin of 'evil and the atonement of Christ. I wish I could make up my mind as to what 'I should believe on these subjects. For we Hindus ought to know what is in-'volved in our exchanging our religion for Christianity. Yet I fear to die in 'Hinduism.' These young men all of whom received a good general education in the Mission school show also that the Christian instruction imparted to them does not altogether lie neglected in their minds. They form an interesting sample of the numerous young men educated in Mission schools throughout the country. Some of them are probably nearer the Kingdom of Heaven than we are apt to think."

THE Report of the Calcutta Corresponding Committee of the S. P. G. contains this paragraph :—

"In Reports of former years we have had to notice the serious injury to our Missions in the south of Calcutta, effected by the unscrupulous conduct of agents of the Romish church. These men, so utterly unsuccessful in winning converts from heathenism, are ever ready by fomenting divisions, and by indirect bribery to seduce native Christians from allegiance to the church. A time of distress is a ready opportunity for them, of which they are not slow to take advantage. Any disaffection caused by enforcement of discipline, or by disappointment in obtaining what our missionaries cannot, or cannot lawfully give, is seized upon to entice away the disaffected, whatever be their character or conduct. Until the past year the mischief had been confined almost entirely in our Missions to Barripore. During the past year this disgraceful work has been carried on, and we regret to say with considerable success, in the Tollygunge Mission."

This is remarkably like what some other Missions say of the S. P. G.!

WE do not wish to make our readers detest the very sight of the word Street-preaching, but here is such a good bit of experience from the American Mission in Orissa that it must go in. Dr. Bacheler, of Midnapore, is the author :—

"Our method of prosecuting this general work has been to collect together as many as possible of the people, in small or large congregations, have an address from each of the preachers present, give free opportunity for discussion, which, by the way, has great attractions for the Hindus, and so by varied means seek to inculcate as much of Christian truth as possible. But we are aware that this method often proves objectionable. Such is the popular taste for discussion that much time is often lost in irrelevant talk. The mere *gabster* seeks such opportunity for self-display, and then, the force of truth is often lost by having only a

general instead of a personal application. So we have tried a new plan, particularly in our country work. No effort has been made to collect congregations. The preachers, instead of going out in company, go out one by one. They find some one man at home, or in the midst of his family, and sit down and talk familiarly to him. The neighbors gather around to listen, half a dozen, a dozen, twenty or more as the case may be. Still little attention is paid to them; the message is to the first man and his family. After a while, the preacher takes his leave, usually with the kind wishes of the parties visited, who feel that they have been flattered by the call. He goes on and selects another house where the same thing is repeated. It is sometimes most interesting to listen to the report of these brethren as they meet in the evening and talk over the incidents of the day. The advantages of this, as we now view it, are these. In the first place, we actually secure more hearers than when we made special efforts to gather congregations: we avoid controversy and idle talk: we get nearer to the people, more into their sympathies, and can far better make a personal application of Christian truth."

The Report of the same Mission contains this interesting paragraph about zenana work:—

"The future of this country must be greatly influenced by zenana ladies. Unseen by the outside world, they still have a great power in it. A little instance may be mentioned by way of illustration. A native Christian lady of the highest rank keeps up with her son in his studies, both in English and Bengali, and is his daily patient and loving helper, while her refinement and gentle ways have the most salutary influence upon him. This case is an exceptional one, but if zenana teaching should be properly carried out, there would be many such. Already, intelligence in the wives of the native gentlemen, is bringing forth its natural fruit, respect and love for them."

The other Mission in Orissa has its head-quarters at Cuttack. It is supported by the English Baptists, and dates back from 1822. The Report for 1877 speaks of the death of Mrs. Lacy, who came with her husband to India in 1823. Mr. Lacy died in 1852. She witnessed the rise and progress of Christianity in Orissa; by her death was sundered another of the links binding us to the days of early missionary life. Regarding the educated classes of Orissa we quote with satisfaction the following paragraph:—

"Indisposition and other engagements have curtailed the important work of visiting educated natives at their houses. A goodly number have however been met with, and opportunities of stating and urging the claims of the Saviour have been realized. We have reason to believe that there are many of this class whose minds are more or less exercised in regard to the solemn and all-absorbing question, 'What think ye of Christ?' hence a readiness to engage in conversation is very general among them. We have conversed with several who profess to have received Christ as their Saviour, and daily read and study the Bible."

Mission tours performed by boat are often pleasant,—though it depends somewhat upon what sort of a boat you get; but the Orissa missionaries have their own boat, appropriately named "Herald", and in this they tour up and down the large rivers of the eastern coast, preaching in the large villages that line the banks. Here is an extract from a journal of one of these tours, kept by a native evangelist. The river mentioned was the Brahmani:—

"Each day we visited from three to five villages. Some of these were very large, and furnished us with large congregations. Though they had heard the Gospel several times, they manifested great eagerness to hear the Word from us, and many confessed the truth of what was said. In a village on the opposite side of the river from Bolepore, great interest in the Gospel was manifested, and

several seemed to be inquirers after salvation. At the large village of Khardakaprasad, as soon as it was known that we had arrived, the people gathered around us to hear and converse. Here we met some relatives of the Talchir Raja, who with their attendants paid great attention. No objection worthy of notice was offered. At the close some were heard talking to this effect: As these persons are continually going about to spread this religion it must be true, and it is wrong to oppose it: if it were false, why should they subject themselves to all this labor and discomfort? Into whatever village we entered and preached, the people confessed the truth of the Gospel."

The *Chanda and Central India* Mission, whose Seventh Report now lies before us, is a High Church Episcopalian Mission, not directly connected with any Society, though the missionaries of the Society of St. John the Evangelist assist in superintending it, and the S. P. G. extends some assistance in the way of receiving funds for it. The Scottish Episcopal Board of Missions contributes to its support, and several parish churches in England guarantee each the support of one or more native laborers; this arrangement is an exceedingly good one, when it can be made to work, for it forms a very close bond of union between home Christians and the foreign work. The difficulty is to make the arrangement work; it requires some one at home of much zeal and energy, and of more than ordinarily abundant knowledge concerning the place and people where the work is going on. Besides the funds thus supplied to this Mission, contributions are received in this country. The Mission appears to be under the general direction of the Rev. Mr. Carruthers, Chaplain of Nagpur. Chanda, Nagpur, Betul, Raipur, Warora and Hinganghat, Sironcha, Wardha, Mhow, Indore and Sehore, are the stations occupied, in greater or less strength. A Theological College (St. John's) has been started at Silotiya, under Mr. O'Neill's direction; seven students have been under instruction.

The last Report of the American Mission among the Marathas contains much valuable information about the condition of the people, both Hindu and Christian, with whom it is brought in contact. We are specially glad to see this testimony to the real improvement effected, and acknowledged to be effected, by Christianity:—

"Even Hindus expect Christians to be more upright in their dealings than themselves. A Government officer, some months ago, told a native subordinate whom he trusted, that if he could ever recommend really trustworthy men, to do so, and he would give such men appointments. The subordinate, a former pupil in our schools, replied, 'You cannot find such anywhere but among the Christians.' If our people realized their opportunities and shrewdly improved them, they might qualify themselves for, and secure, more Government employments than they do. But at present, very often, a Christian Government servant has to suffer many annoyances from his heathen fellow-employés."

The difficulties and hindrances to be overcome by one who really wishes to become a Christian are well illustrated by this extract:—

"Many of the members of the Sirur Church are from the Mang caste, and, no doubt, largely from this cause, a strange dislike is still felt by many of the ignorant Mahars. This is illustrated by the remark made by the wife of a young Mahar who left him on his becoming a Christian. She said, 'I would have remained with 'you if you had become a *Bhangi*, but I won't stay with you now that you have 'become a Christian.' (A Bhangi is the lowest of scavengers.)

Another case of believing secretly—such as are doubtless far more numerous than we suppose—is spoken of :—

"Just before leaving Belapûr, on Monday," says Dr. Ballantine, "I was sent for by the old scribe of this village, a Brahman. He had been suffering from Bright's disease, and I had on several previous occasions prescribed for him. Knowing that his end was near, he now sent for me to put his two sons under my care. One of these is now occupying the position of scribe in his father's place. The old man was much moved. He drew me close to him, and calling his two sons to come near, placed the right hand of each in my hands, at the same time charging me to take care of them, be a father to them, etc. I promised to render them all the assistance I could, and at the same time tried to tell him that no human remedies could avail in his case, and that he ought to put his whole trust in God. He replied, 'I do wholly trust in Him, and I believe that *your Jesus*' (with especial emphasis on these words) 'is the only true Saviour.' He went on to say that he had heard the truth for a long time—since my father's day; but that he had been ashamed to have men know of it, and had therefore kept his convictions to himself. This was as much as his feeble strength could bear, and he feebly stretched out his hand to me, with a motion to retire, which I did, hoping and praying that he might be one of Christ's chosen ones."

Mr. Carss, C. M. S., Bombay, in his Report, writes some timely words on the use of mission schools, and the difficulties to be overcome by inquirers :—

"Those whose criterion of success is the number of baptisms, naturally regard mission schools with no favor, but those who wish that Christ should be made known not merely to the low castes or rather out-castes of India, but also to the respectable and intelligent natives of this land, regard Institutions like ours as the chief, if not the only means by which these classes can be reached. The reason of the absence of baptisms is that men of caste have, in a worldly point of view, everything to lose and nothing to gain from a change of religion. The trials which a respectable Englishman's son, who might embrace Muhammadanism, would have to bear, would be light when compared with those which await a man of caste who leaves his ancestral faith. It is no light thing to be an outcast for ever from a loving and united family,—to have the curse of one's parents ever upon you,—to feel that you have brought an indelible disgrace upon the family, and to be regarded by all with contempt and aversion as being, most certainly, either a fool or a knave. Those whose zeal waxes faint, because there are few baptisms among people of caste, appear to forget how rare a virtue moral courage is even amongst ourselves. Let those alone, who have suffered the loss of all things for Christ, be the ones to complain that respectable natives do not openly confess Christ. I candidly confess that, when a young man said to me with tears in his eyes, 'Oh Sir, I believe in Christ, but I cannot be 'baptized while my mother lives,—it would break her heart, and she would 'never even look at me again',—I felt unable to press him to make a sacrifice for Christ, which I felt *I* perhaps might not have the courage to make myself had I been in his place.

"Through mission schools prejudices are loosening, and the Gospel is becoming known more and more, day by day. Our work at present may be the humble one of casting up the highway and taking out the stones, but it is a blessed privilege to be permitted to take any part in preparing the way of the Lord."

In previous Numbers we have spoken of the work among the Dheds of Gujarat carried on by the Irish Presbyterian Mission in that Province. The Report of the Anand station of that Mission, by Mr. Shillidy, gives a good general idea of the movement :—

"The work in connexion with this station is carried on chiefly among the Dheds, one of the lowest classes or castes of the community. During several

years considerable numbers of them have been making a profession of Christianity, and of these we have reason to believe that some are really believers in Christ—of others we would speak with less confidence. Fickleness is the chief characteristic of the Dhed—'unstable as water' would be the best motto for him. He is constant to one thing never, but now for this or that according as the whim of the moment seizes him. When brought under the influence of the truth it seems to affect the head rather than the heart. He is convinced of the reasonableness of Christianity when compared with his own former system of belief, but seems to experience little of its saving power on his heart. His profession of Christianity entails on him no caste penalty, and when this, with his character, is taken into account, as might be expected, many profess Christianity to-day but, the slightest difficulty arising, turn back to-morrow. All this is but preliminary to the sad fact, that we have to chronicle the defection of considerable numbers of those who called themselves Christians. There was, we are glad to say, much less of this during the present year than there was the previous one, and some of those who had returned to the rites and practices of heathenism have expressed their repentance for the past and desire to be again received into and recognised as members of the Christian Church. If the picture has its shade it has also its bright side—thereby producing hope and encouragement for the future. While some have fallen away, many, we thank God, have also joined the ranks of those who profess Christianity, and more or less openly exhibit in their life and conduct something distinctive of it. In November last between 20 and 30 families of the Dhed community at Anand signified their adhesion to the truth and their desire to be taken under instruction with a view to their baptism, and we expect to have the pleasure of receiving some of them into the Church ere long. Twelve adults and two children were baptized during the year."

THE Reports of the Basel German Evangelical Missionary Society are always well edited, well printed and readable; that for 1877 is no exception to this rule. It contains much about the famine; some of the districts occupied by the Mission were afflicted with great severity; in the Kaladgi Collectorate, for instance,—"in which our Mission station Guledgud "is situated, the deaths of last year are calculated at 83,500, and in that "particular taluk at 12,000; so that it is supposed that this taluk, Badami, "was the most severely visited of all India."[1] The missionaries, foreseeing that a famine was impending, began to make their preparations accordingly. They arranged, in 1876, to receive 200 orphans; they planned relief works for the members of their congregations; appeals for help were sent to Europe, and were responded to with generous donations. Thus the missionaries were able to begin their relief as soon as it became really necessary. That took place which could have been foreseen. Multitudes came flocking to the missionaries asking for help, and declaring their willingness to be Christians. It seems to us that the missionaries acted in a sensible and Christian manner. The Report says:—

"Many hundreds, even thousands, thronged the compounds and would not be put off with alms, but came again and again, asking to be admitted to the relief-works and expressing their willingness to give up idolatry and accept Christianity. Their idols, some said, had been of no use to them in this calamity, they would

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[1] According to the census of 1872 the total population of the Kaladgi Collectorate was 816,037, and of the Badami taluka 130,816. If the figures quoted in the Report are correct, it follows that the population was about decimated by the famine. Recent investigations made by Government confirm the substantial accuracy of this statement.

now follow the God of the Christians. What was to be done? In ordinary times a man offering in the same way would be set to work, and his willingness to do a day's work for a day's wages would be considered presumptive evidence of his sincerity, till further instruction and trial furnished means of testing him still more. Could the people be refused now that it was evident that they very much needed help and must starve without it? And as all could not possibly be relieved, was it not right, yea a duty to receive as many as possible of those who protested that they were willing to become Christians? Of course it was clear that their coming now in the time of great distress did not prove that after the distress was over, they would still cling to Christianity. But that was no reason why their lives should not be preserved as far as our means reached. The question of baptism must anyhow be postponed till a course of instruction has not only shown to them what Christianity is, but also to us whether they will embrace it with their hearts."

We have inserted this extract because it contains so good a justification of what we may call missionary famine policy. We imagine that all missionaries who had anything to do with famine relief acted on somewhat the same principle. The weak point in it is the making the distinction between those who said they would be Christians and those who did not—a distinction which we think was not made by many missionaries; to make such a distinction might give occasion for the charge that the missionaries were buying their converts; it would depend very much on what was done with them afterwards.

The Report in another place speaks of an inquirer who, with a friend, went to buy a whole Bible. One gave the money, and the other carried the ponderous volume home on his shoulders—this arrangement doubtless being regarded as constituting a fair division between labor and capital. The Canarese Bible is of enormous size; we are glad to see that an edition of more portable dimensions has just been published.

Now for the Madras Reports. First comes that of the Wesleyan Mission. A native evangelist connected with this Mission fell in with a Brahman who had notions of his own on various subjects; we dare say, however, that his views are shared by not a few of his countrymen. The Christian and the Brahman began to discuss the famine; the Christian thought it might be a judgment of God on account of the persistent idolatry of the people; this view found no favor with the Hindu:—

"*Brahman.*—No, no, not so, I will tell you why. It is the railway engines, the telegraph wires, the new police-system and the educational institutions for our girls.

"*Christian.*—What has the Railway done to stop rain?

"*B.*—Why, it shakes the earth,——[1] is exceedingly oppressed with the weight of the engine and railway carriages, and the swift running of the railways shake her much. She is very angry, and the smoke of the coals, which is the blood of the ancient kings and warriors that fell in wars, is very offensive to the clouds that they do not descend on our earth. Hence no rain."

"I turned the conversation," writes the Evangelist, "and asked his opinion about Christianity; his reply was, 'It is a good religion, but the Europeans have 'spoiled it.'

"*C.*—How have the Europeans spoiled it?

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[1] An untranslated Tamil word occupies the place of this dash in the Report. We may be allowed to express our disapproval of the practice of inserting untranslated vernacular words and expressions into reports or articles designed for general circulation.

"*B.*—By offering it to non-caste people, by employing them in their domestic service, and by mingling too much with them; thus they and this religion have become odious.

"*C.* Who made the Pariahs?

"*B.* God, of course.

"*C.* Then has not God given this religion even for their comfort and salvation?

"*B.* Yes, but they must be kept aloof.

"*C.* Why?

"*B.* Because they are low people.

"*C.* What makes them low?

"*B.* Their low birth, low habits, and their great sins.

"*C.* Just for this very reason Christianity ought to be offered first to them; . . . . . . because Christ Jesus is the friend of sinners; he is come to seek and to save that which was lost. You proud Brahmans, too, are as great sinners as the poor low born Pariahs. . . . . but while the Pariahs reform their habits and regenerate their souls by believing in the precious Saviour Jesus Christ . . . . . . you shut yourselves out from salvation by rejecting the Author of Salvation.

"*B.* If even you after being born a Brahman speak so, what shall I further say?"

Hard times scarcely affected the Madras Bible Society at all; at least the sales by colporteurs—where one would think the pressure of the hard times would have been felt at once—show a gratifying increase. The Colportage Report for 1877 is before us. It says—after mentioning the severe distress prevailing throughout the year:—

"Under these circumstances, it is a matter of no ordinary gratitude that, including the results of the Secundrabad agency, the circulation by all should have risen from 47,876 to 50,130 copies, exhibiting an advance of Rs. 315-8-7 in the amount realized, an addition of only two agents having been made to the staff. There has been a falling off at many of the Telugu stations, but a steady advance at most of the Tamil and almost all of the Malayalam stations."

Concerning the reception which the Scriptures meet at the hands of the people, the Report says:—

"The Agents have experienced very much the same opposition as in former years. For instance, Francis of Negapatam, who has now been twenty years in the Society's service, was on one occasion annoyed by some police constables, who tried to trump up a case against him, but he was rescued by a friendly Muhammadan. On another occasion, he says: 'While returning to Terumalarayapatnam, hungry 'and fatigued, two strong men came to me fiercely and said that famine, cholera 'and small-pox were doing their worst in consequence of people keeping and 'reading these books; and then they kicked me. I fell down and received some 'severe bruises. While in this state, they dragged me into a tank close by 'and ran away, cursing me and my religion. In a little while, I swam back to the shore 'and found my books and clothes scattered about. Then'—he naively adds—'I 'returned to Negapatam, dressed my wounds and took my meals.' Had he not been able to swim, he might have perished in the tank. Nevertheless, through him the Word has been extensively published in the district, and the circulation has risen from 1,373 copies for Rs. 58-5-8 last year to 1,591 copies for Rs. 64-11-9 this year. During the last ten years, this agent alone has sold about 13,000 copies for Rs. 475. Such results more than compensate for all his suffering in the good cause."

"With hardly any exception, the Agents report that the Scriptures are being read in their several districts with more or less diligence and intelligence; and facts have here and there come to light, showing the good effects of such reading."

The Free Church Mission in Madras is doing much in the line of common education, for both sexes. It sustains 9 girls' schools, 5 in the city and 4 in the mofussil, with an attendance during 1877 of 886—or, including Zanana pupils, 967. These paid fees amounting to Rs. 2,994, against Rs. 2,705 from 1,075 pupils in 1876. This certainly is encouraging. The rolls of the boys' schools show an attendance of 1,095, and fees amounting to Rs. 8,480 in 1877, against 1,255 pupils and Rs. 9,883 in fees in 1876. The famine doubtless was the cause of the falling off.

The Arcot Mission (Reformed Church U. S.) has had a prosperous year. The Report says :—

"During the last year, between 800 and 900 families, numbering about 6,000 souls, and residing in 60 different villages in North and South Arcot, have renounced their idols, and formally accepted Christianity. We have not included any of them in our statistical table, as we wish to test their motives before calling them Christians. The movement, although principally amongst the Pariah caste, is by no means confined to them."

The Report bears this cheering testimony to the manner in which Christianity is now received by the people :—

"With regard to the reception of the Gospel by the heathen, both missionary and native agent agree that a more kindly spirit has never been exhibited toward Christianity than now. The name of Christ, no more an unfamiliar sound in even the remotest villages, is everywhere received with little or no opposition. Abuse and ridicule of the preacher has almost entirely ceased, and village officers, who formerly regarded the missionary with suspicion, now have become his friends, and look forward to his periodical visits to the villages with pleasure. Not a few instances have occurred in which the village officer has advised the lower castes to become Christians, and voluntarily assisted the missionary in securing land for building purposes. In one of our Mission reports, written ten years or more ago, mention is made of a wealthy landowner, who was a most decided opposer of Christianity, and persecutor of the converts. This same man to-day is one of the best friends the missionary has in those parts, and his hatred of the Christians has been changed into friendship."

We always read the reports of the Bangalore Bible and Tract Societies with interest; they almost always contain encouraging notes of progress; the work of the Societies seems to be conducted with great vigor, and it is reported thoroughly and well. The Report of the Bible Society for 1877 mentions the fact that Bibles and Testaments, both English and vernacular, were distributed among the Government schools of the Province, with the consent of the Chief Commissioner. The distribution has been made as follows:—to 13 higher and middle class Anglo-vernacular schools, 13 English Bibles; to 81 middle and lower class district vernacular schools, 81 Canarese Bibles; to 600 vernacular village and female schools, 600 Canarese Testaments. We remember that in 1873 (possibly 1872) the Calcutta Bible Society, with the permission of Sir George Campbell, then Lieutenant-Governor of Bengal, distributed Bibles to all the Colleges and High Schools in Bengal. Sir George thought it would not be wise to carry the scheme out in the case of the lower schools.[1]

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[1] See the *Indian Evangelical Review*, Vol. I., p. 226.

The Bangalore Report gives the following extracts from a paper "written by an educated native" as tending to show that the Bibles thus distributed will be read :—

"Conversations I have lately had with an English gentleman who takes a deep interest in Indian politics, lead me to express my opinion, and that of my friends, regarding the introduction of the Bible into Government schools and colleges in India. I do so with some diffidence, but at the same time in the hope that my opinion may be taken as that of a disinterested person in the matter.

"I think that natives, I mean educated natives, do not object, as is erroneously imagined by the majority of the English people, to read the Bible in Government schools as a book of history or literature. Without a knowledge of it they cannot appreciate sufficiently the beauties of the English language, nor can they understand the different allusions made so frequently by the English authors whose works they have to read. As a book of history it furnishes us with satisfactory accounts of the earlier ages of the world, and gives us accounts of nations of ancient times.

"If natives had any objection to studying the Bible they would have naturally left the Mission schools for the Government schools. But such has not proved to be the case ; and at the present time in Bangalore, which is the head-quarters of education in Mysore, there are more students in Mission schools, where the Bible is read, than in Government schools, from which it is excluded.

"I may add that the Bible is read in the schools of some of the independent native states. It used to be read, and is probably now read, in Travancore ; and also at Indore the capital of the Maharaja Holkar's dominions.

"Were the Hindus acquainted with the real tenets of Christianity, they would regard all the actions of Government in their proper light, as steps taken for their welfare, and indirectly for that of the Government itself, whose legislation would then be easy, being accepted in its integrity without suspicion. They would learn that Christianity cannot be brought about by external acts, but that it is a religion to be accepted and believed in the heart."

Rev. J. Paul, of Bangalore, reports that he has had more time of late "to visit and converse with the educated classes, and their conversations "evince that their hearts are not obdurate to the effects produced by "the reading of the Bible." He gives a few extracts from conversations "held :—

"'I have read the Epistles of Paul with much pleasure,' said one, 'and I have 'formed the opinion that modern preaching has reached neither the spirit nor the elo-'quence of his writings.'—'The life of Christ is unique. There is no parallel to it. 'He stands out perfect in good works and in moral teaching.'—'The character of 'Jesus Christ as given in the Bible is truly great. I don't know whether another 'ever existed like him.'—'There is no question as to the high morality of the 'Bible, but are there not other books inculcating morality as high as your book ?'—'Is it necessary that we should take baptism and profess Christianity to obtain 'salvation ? Could we not exercise faith in Christ and follow his footsteps with-'out conforming to the external rites ?'"

Turning now to the Report of the Bangalore Tract Society, we find encouragement of a similar kind. We make one or two quotations :—

"The attitude of the non-Christian community towards our publications may be judged of by the remarks they make. An educated Hindu gentleman said, 'I was almost persuaded to become a Christian when I read one of your 'tracts on Jesus Christ.' Some regularly call at my house for new tracts. From country stations, orders, accompanied with remittances, have been received for publications, and it is interesting to hear the comments and criticisms made by purchasers. I have often been asked by educated Hindu gentlemen for books fitted for their females to read."

Here are words that ought to be pondered by all connected with our religious publication societies :—

"It is a fact that infidel books are eagerly purchased and read by many. The writings of the free thinkers of England and of the United States are widely circulated and sympathized with. These things are no doubt due to the reaction produced by the influence of the Society's books. The stereotyped faith in the Hindu systems is losing its hold, and the mind being in quest of something better tries to satisfy its desires with such teaching as will not revolutionize the conduct entirely, and which does not clash with their likings. We therefore need publications which will expose the fallacies of the free thinkers and neutralize their sophistical teachings."

Mr. Slater, in his work among educated men in Madras, finds many disciples of Bradlaugh. Perhaps his writings are circulated more extensively in Madras than in Bombay; though they are not by any means unknown in the last named Presidency. In the United States a foul-mouthed infidel by the name of Ingersoll has been lecturing against Christianity during the last year. He stirred up some excitement at first, which is already evaporating, and but little is now heard of him. But one of his lectures, entitled "Hell", has been reprinted in Bombay, and now lies before us. It was "reprinted by a Free thinker." The lecture is of such a character, intellectually considered, as to prevent it from having any influence whatever upon any honest-minded unbeliever, though it might undoubtedly upset an ignorant person, and would encourage one who was determined to disbelieve at any rate. Its republication is a sign of the times. The Bangalore Report further says :—

"Putting all things together, I think the moral tone of the people is improving, and the Society's publications are doing good as a valuable auxiliary to the Bible. I would mention that four persons were baptized during the year who owe their convictions to the influence of Christian teaching by the Press. The thirst for knowledge among the female portion of the people also augurs a bright future. Notwithstanding the oppositions and drawbacks we meet with, the truth is leavening people's thoughts, although the actual extent to which it does so is not always perceived. The day of a full harvest is yet to come."

The Report of the American Madura Mission contains, as usual, much interesting matter. A very striking case of conversion is thus reported :—

"Pastor Eames mentions the death of one Manuel, a carpenter. He was formerly a member of a gang of robbers, and notoriously wicked. He was a bigoted disciple of Suppaiah, and often went on piligrimages to Sikandamalai, where he rolled around the rock for the pardon of his sins. A Gospel portion was given to him; he took it home, and gave it to a shoemaker for a pair of shoes. The shoemaker read the tract and was converted. He, in turn, led the carpenter to Christ, who became an humble Christian. He loved his Saviour and his servants. Though poor he was liberal. When the shoemaker Yesutasan died, he requested Manuel to teach the congregation, and to preach to the heathen. 'He was a 'shining light, but the Lord has taken him to himself. I request the people of God 'to pray for more lights in this place.'"

Here is an interesting case of fruit after many days :—

"One of the Bible women in making a trip by railway, came back saying, that she had found a quiet corner in the railway carriage and was reading her Bible. While those about her were looking on in some surprise to see a woman reading, a man from the centre of the carriage rose and said :—'Do you see 'that woman there? She is a Christian, and is reading the book of her God. She 'is not like you heathen women, who know nothing but vain, idle talk, and have

'thoughts of nothing above your cooking and clothes.' Then straightening himself up, he went on in a very earnest way, to give a grand testimony to the elevating effects of the Christian religion, and the happy change it had brought in this District. All this, with the heathen marks on his forehead, and the whole company of passengers listening in utmost quiet. She left her railway carriage at the same time as the strange witness for Christianity. He gave her the Tamil salutation, and she made bold to say,—' O, Sir, you talk very wisely of the Lord 'Jesus, but tell me, do you know him in your heart?' 'Alas,' he said, 'I should have 'been a Christian long ago, but for fear of my friends and family.' And then he went on to tell how when a boy, studying in Mr. Poor's school, the conviction had come, and strengthened with his years, that this religion of Jesus Christ must be the true one; and how the burden of that conviction was ever with him. 'And 'this,' says the Bible woman, 'is one of four deeply convicted, burdened men whom 'I have met, who told me they had studied in Mr. Poor's school.' "

Christianity is making undoubted progress in Travancore. Hinduism and Christianity, light and darkness, civilization and superstition are perhaps as strangely mingled within the borders of that state as anywhere south of the Snowy Range. No native prince appears to have a more correct apprehension of the interests of his subjects, or a more earnest desire to promote them, than the ruler of Travancore. No native of India is more thoroughly enlightened or better educated than H. H. Rama Varma, the First Prince. Yet nowhere than in Travancore is Brahmanical influence stronger. Read the following extract from the last London Mission Report, with reference to the pulling of an idol car at some great Hindu festival:—

"The superstitious people, scrupulously moved by the fixed prescriptions of astrology, began to pull the principal car at Susindram dedicated to the Hindu Triad *Thâna*, *Mal*, *Iyen* (Siva, Vishnu, Brahma) before the ground had become sufficiently hard, and found to their great discouragement, that it was almost impracticable to get on, as the massive wheels of the ponderous vehicle supporting a weight of several tons, sank deep into the soil, while the scorching rays of a December sun poured intensely on the bare heads and backs of the disaffected draught-men. The day, however, could not admit of any delay of work, as His Highness the Maharaja, in conformity to the rules of the sacred ritual prescribed by Brahman priestcraft, had to observe a most rigid fast till the completion of the procession round the sacred streets (information of which, is, now-a-days, conveyed to the Capital over a distance of forty-three miles, by report of guns and the telegraph, instead of by post horses as was formerly done). A violation of this observance on the part of His Highness is considered highly disastrous to the welfare of the kingdom. Any delay therefore, in the procession, was sure to bring Royal displeasure on the official entrusted with its management. Consequently they drilled the pulling crowd with sticks and rattans, (and visiting cases of disobedience with heavy fines) with a view to complete the drive before night. But as the managers were not wise enough to get permission to supply the famine-stricken draught-men with necessary provisions, (these being no Brahmans) the task of pulling, and that too in the hottest part of the day, was a job to which the strength of the people was by no means equal. Yet, from a feeling of loyalty, which constrained them to push on the business at any risk, lest H. H. the Maharaja should be put to the inconvenience of overfasting, the people strained every nerve, and struggling hard, both day and night for some twenty-four hours, succeeded in bringing back the car to its destination, on the next day at about 10 A.M., when the overworked assembly hastened to their homes highly disquieted with the clumsy mode of their worship."

Still the world moves. Brahmanical influence is growing weaker in the "Land of Charity." Christianity is waxing stronger and stronger. We find in the Travancore Report now before us similar evidence to

that already found in other Reports—some of which is printed above—to the slowly leavening influences of Christianity. At a Hindu festival Christians mingle with the crowd, talking and giving tracts. Some laugh :—

"Thereupon, a young man stood forward and exclaimed, 'Men! away with 'your cavils; depend upon my word, *Christian books are not feeble instruments*, fit 'for attacking small weak animals such as the sheep or goat; they are powerful 'weapons, destined to knock down and triumph over the tiger and the lion.'"

"Another was heard to our greatest joy and gratification to observe, '*Cate-'chists! your preaching and papers have gradually estranged us from our attach-'ment to idol-gods. We are gathered together to pull their cars, but when we attempt 'to do the task, our hearts fail us.*'"

Testimonies to the permeating influence of Christianity in India, like that with which our last note and our present review of Indian Mission Reports for 1877 ends, are getting frequent. We find them in almost every Report we open. Now it is the preacher bearing witness to the effect that public preaching has had; now it is a Bible Society's colporteur declaring that the Word of God is sounding in the ears of men; now it is the Christian educator telling us how superstition and the strength of deep-seated prejudice are weakened by the solvent of Christian truth; or it is the distributor of Christian books testifying to the power of the printed page, and the silent, unseen working of forces set in operation by the press. All bear witness to one thing: and that thing is the leavening influence which more and more is seen to accompany Christianity in India. And with this word of encouragement and hope we close our present review of Indian Mission work.

Our pages are now filled; much must we leave unwritten which we would gladly say. Our drawer is full of crude material, some of which will supply a few notes for October. We would give more now if we could.

Art. VII.—BOOK NOTICES.

Modern India and the Indians, being a series of Impressions, Notes and Essays by Monier Williams, D.C.L., etc., etc. London: Trübner & Co., 1878. pp. 244, 8vo.

We have never seen a more entertaining book on any Indian subject than this; there are few in which more information such as people generally want about the India of to-day, its people, its religions, its government, is so pleasantly communicated. The book is strongest in its descriptions of current religious beliefs and rites. This is what we should expect from Prof. Williams, whose studies have been so largely engaged with the literature of Hindustan. Neither is it merely the Hindu religion which he has studied and describes in this book. He enjoyed exceptional opportunities for investigating some of the rites of the Parsis, especially those connected with the disposal of their dead, and two very interesting essays in the book treat of that subject. The Muhammadans, too, come in for a share of his attention; the author's acquaintance with Islam is, of course, less extensive than his knowledge of Hinduism, but he nevertheless shows that he has observed its workings and developments in India with care and intelligence. The most satisfactory descriptions, as we have already hinted, are those of Hindu beliefs and practices. On these subjects he gives much interesting information. His comparative statements of Vedism, Brahmanism and the modern Hinduism are as concise as they are clear. We are not certain that he is always correct in his theories; for instance, when he accounts for the demon worship which abounds in South India on the supposition that the Aryan invaders, having forced the aborigines towards the south, themselves imagined the gods of the region to be demons, and the aborigines their worshippers. More probably demon worship was rife among the sons of the soil before the Brahmans came, and the latter having given to the existing population a place—though a low one—in the social scale, likewise adopted their gods into the Aryan pantheon. Thus Hinduism has come to have its local coloring, varying with the ancient religious beliefs of the races now embraced within its pale.

Of the Indian Government, Prof. Williams writes as one would who has gathered his information rather from intercourse with Government officials, or from books, than from a mingling with the people themselves, and long observation on the ground. Yet his views are by no means rose-colored; he sees rocks ahead as clearly as any one. He thinks the two things especially to be guarded against are the desire to advance too rapidly and too uniformly, and a tendency towards over-centralization of authority. Possibly further investigation might result in his adding one or two other specifications.

What he says about education is very sensible. The Indian Educational Departments, he says, should labor to give more *real* education; more *suitable* education; and more *primary* education. An opinion so very wise does not call for comment.

Our author is thoroughly in sympathy with missionary work. He thinks that educational missionaries are doing a greater work than others;

he also expresses the opinion that the evangelizing of India will be hastened by other agencies than those which are purely evangelistic—which is undoubtedly the case.

Prof. Williams hopes to publish hereafter another volume of essays, embodying his principal researches into modern Indian religious life. We have found the present volume of lighter essays so interesting that we look forward with eagerness to the matured fruits of the author's investigations and studies.

Minor Notices.

Our list this quarter is short and unimportant. Mr. Kennedy, formerly of Rani Khet, sends us a pamphlet of 40 pages—*Deuteronomy, written by Moses; proved from the book itself.* It shows that the hand of the veteran missionary and scholar has not lost its cunning. Probably its publication now was suggested by the case of Prof. Robertson Smith of the Free Church. Mr. Kennedy publishes a simple and concise tract, rather than a more elaborate volume, in the hope that in this busy age, when the leaves of so many heavy tomes go uncut, his few pages may be read and pondered. We hope so too. Mr. Kennedy goes over the ground of the Mosaic origin of the book with special reference to the views of Kuenen. His course of thought is clear and convincing. He maps out the subject well, so that those who have time for careful study may find his pamphlet useful as a guide-book; and those who have not will get much profit from the tract itself. The sight of Mr. Kennedy's pamphlet makes us regret the more that its author was obliged to leave India.——Duncan's *Geography of India*, published by Messrs. Higginbotham & Co., has reached its ninth edition; this gives us the opportunity to repeat the cordial recommendation of it as a school text-book which we published on a former occasion. The fact that these successive editions are called for shows how good it is.——*The Telugu Bible* is the title of a pamphlet marking another step in the controversy between the Baptist and Pedo-Baptist missionaries in the Telugu country. It is a reply to the letter written by Mr. Hay, and noticed by us in our last October Number. The author is Rev. A. V. Tympany, now in America. The discussion is one into which we cannot enter. Opinions differ; but we may be allowed to express our feeling that the tone of the controversy on both sides is not altogether the best.—From the Baptist Mission Press, Calcutta, we have a new Sanskrit *Matthew*, well printed in the old Hindu style—that is, with the lines running the long way of the page. It is a new translation made a short time ago by Dr. Wenger; the other Gospels, we understand, are available in the same style. The price is one anna each. —Mr. Hewlett, of Mirzapur, is just bringing out his Hindi version of the *De Imitatione*. We hope to notice it when it appears, but take the present opportunity to give one or two paragraphs from the translator's preface:—

"The translation of the celebrated work De Imitatione Christi into Hindi was undertaken by me from a sense of the need of a devotional book for the people who use that language. This need first occurred to me in the prosecution of my own mission work. While I was planning early in 1875 for the training of

the Hindi-speaking Christians of a rural mission under my superintendence, I cast my thoughts about for a Hindi manual which systematized the devotional parts of the Bible just as numerous treatises in that language systematize the doctrines and controversies of Christianity. To my regret I could not find such a work as I desired. But I was convinced that a book of the kind would by the Divine blessing prove a great spiritual benefit not only to the Christians whom I was seeking to edify, but also to the large and increasing number of Hindi-speaking Christians spread over North India. It appeared to me also that certain Hindus of the subjective type of mind would probably be won to Christianity more readily by delineations of its spiritual virtues than by didactic and argumentative works written to prove its truth. I glanced in thought over those devotional works of the Christian Church with which I was acquainted; and no one of them appeared to me more suitable to the needs of this country than the *Imitation of Christ*, partly because its devotional fervor seemed to me unequalled, and partly because its efficacy had been proved for nearly four centuries by Christians of almost every country and every station in life as a most precious aid in developing within them a spirit of entire consecration to the Saviour.

"But after I had commenced the translation, I several times hesitated to proceed with it. For the passionate devotion of the book sometimes finds expression in an outward type of Christianity which, though universally believed more than four centuries ago to be the highest possible on earth, yet has become in the advanced improvement of modern society almost obsolete. That type was the renunciation of ordinary human society for the monastic life. But during the last four centuries great changes in the political organization of the chief countries of Europe and in different branches of the Christian Church have shown that to use the world as not abusing it is a higher outward type of Christianity than even the character of the devout and meditative monk beautifully portrayed in this book. But the more closely I looked into its incomparably sweet contents, the more completely were my misgivings removed. For I beheld that though it was somewhat similar to a monastic garden of antique taste, yet every one of its sentences, like unfading blossoms of the tree of life, retained the ever fresh fragrance of some saintly virtue of a soul living in close communion with God. I have ventured to take the liberty to generalize certain expressions so as to represent the spirit of their meaning rather than its letter, and thus make the book contain nothing but what Christians of every persuasion iu the present day can accept and enjoy. Such passages are very few and occur chiefly in the Fourth Book, and do not, I am persuaded, perceptibly alter the complexion of the work. In all other respects the translation is as literal and faithful as I could render it. However imperfect my performance may be, I trust it will in a measure help some persons in this country to derive spiritual benefit from a work which treasures up as in a casket the holiest experience gained from age to age by the noblest saints of the Christian Church up to the time of its production."

Mr. Hewlett's hopes we trust may be more than realized.

We have to notice a couple of periodicals which have been recently sent to us—the *Methodist Quarterly Review* (Nelson & Phillips, New York), containing the fruits of the best thought and culture of the Methodist Church in America, and richly deserving a wider circulation outside that Church than it probably secures.—*Wide-Awake* (Lothrop & Co., Boston, U.S.) is the title of a monthly for children. Admirably printed and illustrated, and full of stories such as children love, it cannot fail of becoming a welcome visitor in every household where it is taken. Almost its only fault is the reproduction in some of its stories of too much of the slang in which boys are so prone to indulge. This fault we hope its conductors will strive to avoid. We shall be able to assist any who may wish to subscribe for this magazine, if they will communicate with us.

With reference to the notice of Dr. Hamlin's book, *Among the Turks*, published in our last Number, we have a letter from Dr. Clark, Secretary of the American Board. He thinks we have misrepresented the views of that Society in our criticisms of its educational policy which the notice referred to contained. Dr. Clark says :—

"I think you have not just the right impression of the reasons which influenced the Committee to discontinue our Bebek seminary. There were the same reasons for removing the seminary from Constantinople to some interior station, as there are for having our training-school at Ahmadnagar instead of having it at Bombay. The state of society at Constantinople is very unlike that in the interior. The former is a centre of fashion, under French influence very largely, where the young men would be trained to habits of life, and in the midst of associations, utterly unfitting them for work in the interior. Missionary work in the large cities has thus far been a very difficult one, and the best results have been found away from communities so thoroughly demoralized as are invariably to be found in these great centres. It would have cost at least $150 a year, if not $200, to educate a young man at Constantinople, and when educated he would never have been willing to go back into the interior to labor. Hence the necessity of removing our institution to some point in the interior. Whether it was wise to give up altogether a school at Constantinople, of a scientific character, which Dr. Hamlin had founded, may be a question, but at the time it would have been almost impossible to start a seminary in the interior while an institution was also existing for similar work at Constantinople. It is the great desire of every young man throughout the Empire to get to the capital. Constantinople is to the Turkish Empire what Paris is to France. On the general subject, however, I have no doubt you are largely correct."

We thank Dr. Clark for his kind communication. We are sorry if we misrepresented the facts in the case—a thing which we always endeavor to avoid. We have only one question to ask, and it is this: Has the experience of Robert College, which has now been going on for some years, been such as to justify the apprehension of the Prudential Committee of the American Board that young men from the interior educated at Constantinople would be not only spoiled for work in the regions whence they came, but also rendered wholly unwilling to return to their country homes? Young men flock to Robert College from all parts of the Turkish Empire; we should be glad if Dr. Hamlin would let us know how far residence near Constantinople unfits them for usefulness in other places.

Erratum.—*In the Number for April, 1878, p. 381, line 19, for* 'India' *read* 'Western India.'

Reports Received.

We have the pleasure to acknowledge with thanks receipt of the following Reports :—

The Eighty-third Report of the London Missionary Society, 1877.

Report on Foreign Missions to the General Assembly of the Free Church of Scotland, 1877.

Ninth Report of the Punjab Religious Book Society, in connection with the Religious Tract Society, 1876.

The Forty-third Annual Report of the Lodiana Mission, 1877.

The Sixteenth Report of the United Presbyterian Mission in Rajpootana, 1877.

Thirty-second Annual Report of the North India Bible Society, 1877.

The Forty-third Report of the Calcutta Corresponding Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, 1877.
Annual Report of the American Free Baptist Mission in Lower Bengal, 1878.
Indian Report of the Orissa Baptist Mission, 1877-1878.
Fourth Report of the Ellichpoor Mission, 1877.
The Chanda and Central India Mission, Report and Statement of Accounts, for the year 1877.
Report of the Irish Presbyterian Mission in Gujarat and Katiawar, 1877.
Report of the Gujarat Orphanages, 1877.
Report of the American Mission among the Marathas, 1877.
Report of the Bombay or Western India Auxiliary Church Missionary Society for the year 1877.
Annual Report of the Orphanage and other Missionary Institutions of the Church Missionary Society, 1877.
Tenth Annual Report of the Bombay Medical Missionary Society, 1877.
Report, Accounts, &c., of the Bombay Young Men's Christian Association, 1878.
Report of the London Mission, Belgaum, for the year 1877.
Report for the year 1877 of the Bombay Diocesan Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.
Twenty-fourth Annual Report of the Arcot Mission of the Reformed Church in America, 1877.
Report of the Basel German Evangelical Missionary Society, 1877.
The Thirty-ninth Report of the Wesleyan Mission in the Mysore Territory, for the year 1877.
Madras Mission of the Free Church of Scotland, Report for 1877.
Report of the Hindu Girls' Schools in connection with the Church Missionary and Indian Female Institution Societies for the years 1875-1877.
Report of the Madras Auxiliary of the Wesleyan Missionary Society for the year 1877.
Report of the Madras Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts for the year 1876-77.
Fifty-ninth Annual Report of the Madras Religious Tract and Book Society, 1877.
Report of the Stations in connection with the South India District Committee of the London Missionary Society for the year 1877.
The Annual Report of the American Madura Mission, 1877.
Annual Report of the Travancore District Committee in connection with the London Missionary Society, 1877.
Annual Catalogue, Bassein Normal and Industrial Institute, 1877-78.

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